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WORLD DOMINION
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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

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An International Review of Christian Progress

Vol. XXVI. No. 1 **January-February, 1948**

EDITORIAL

CONFERENCES AND CONVERSIONS

THE era of world-conferences is upon us. The United Nations and its attendant and supplementary organizations manage to keep world-problems in ferment, if not in solution ; it cannot be said that the world does not know what is going on in the world.

The Christian churches are also beginning a fresh series of world-conferences. Last July was held the meeting of the International Missionary Council at Whitby in Canada ; there followed the conference of World Christian Youth at Oslo in the same month. The climax, we are told, is to be reached at the inauguration of the World Council of Churches at Amsterdam next August. Alongside these, the denominations are waking up œcumenically. Œcumenical Methodism has conferred in the U.S.A., œcumenical Congregationalism has met in England and the World Baptist Alliance gathered in Denmark, while œcumenical Anglicanism is to assemble once more at Lambeth this year. The World's Y.M.C.A. has met in Edinburgh, the World's Y.W.C.A. in Hangchow, and the roll-call continues.

It may not be altogether tactful to recall that the last decennial group of Christian world-conferences—Oxford, Edinburgh, Tambaram, Amsterdam—was the prelude to the last war. It may be that God in His mercy is allowing us this sense of Christian world-solidarity in preparation for a fresh era of troubles.

On the level not of success but of need these conferences point to the crisis of our time. The churches need to come together, to discover common ground, to make strategic plans, to make plain to the world what they stand for.

One of the problems of Christian life and witness lies here. Such conferences are undoubtedly inspiring and stimulating and illuminating to those who take part in them, and possibly to the inner circle of those who are in some way concerned with them. They fail in the ability of their promoters or their participants to transmit to ordinary Christians either the stimulus of new ideas or the emotion which accompanies such gatherings.

The reasons are worth pondering. Ideas are notoriously slow in

penetrating men's minds. Professor A. N. Whitehead in *Adventures of Ideas* reckoned that the really important ideas took anything up to 2,000 years to penetrate generally. If that be still true, there is little hope for our civilization which must grasp new ideas immediately at the level of the ordinary man.

The inability to transfer emotion is equally notorious. The whole apparatus of propaganda for pleasure, for war and for national morale has made men's feelings so leathery that they can hardly be stirred by an atom bomb.

NEVERTHELESS, the impossible must be attempted, the miracle is necessary, if the church and the world are to be saved. Churches cannot be united at the top, with an unconvinced and uninterested laity below without sowing the seeds of disaster. World-plans and strategy require a diffusion of interest and commitment not yet attained. Modern warfare necessitates that the plans of the engagement shall be communicated to the troops in sufficient measure to arouse their interest in what they are doing, to strengthen their morale and to allow them to act intelligently if they are cut off from the main body or from their commanders.

The problem of ideas and strategy and propaganda can perhaps be solved by recalling one or two fundamental facts. One is the prevalent delusion that it is possible to change men's minds radically by some neat mechanical device or trick of propaganda. It can be done, but only for the worse, as recent experiments on a large scale have proved. Men can be mechanized, brutalized, conditioned—but the result is that they are less men than before. The last ten years contain ample illustration of this.

The strategy of God as revealed in the Bible is, by contrast, a strategy of persons. He chose a people through whom all nations were to be blessed; He revealed Himself through a Person, His Son, and He continues His redemptive and recreative activity through a personal Spirit in a society of persons, the Church. His dealings are personal through and through.

The transmission of the vision of world-wide need, of crisis and opportunity on an unprecedented scale, to the ordinary Christian man and woman is not merely a technical problem of propaganda or of mere numbers. It is rather a matter of personal depth—in a word, of conversion. The New Testament speaks of repentance or change of mind, of a new birth, of re-entering the child-like kingdom of grace. To go back to the beginning, to change our mind in that sense, is not merely to know our own personal problems solved—and our sins forgiven—but it is at the same time to know that the problem of the whole world has been solved, that the world's sin has been forgiven in Christ Jesus. Nothing less is implied in the Gospel.

Our many conferences, however world-wide or superficially successful, will be the mere multiplication of ecclesiastical machinery if they do not mean this. A world-wide vision is not merely a question of geographical area or a census of populations; it lies equally in depth of forgiveness and consecration to our wonderful God who willeth that all men should come to His marvellous Light.

E. J. B.

¶ *The Whitby Conference seen in historical perspective*

Oecumenical Progress: Background to World Evangelization

Kenneth Scott Latourette

THE meeting of the International Missionary Council at Whitby, in Ontario, in July, 1947, was not an isolated event. It was in a long succession. It also came at an important time in the history of the œcumenical movement.

The very nature of their mission of world evangelization impels Christians of all communions to plan together on a world-wide scale. If Christians are to make disciples of all men, to baptize them, and to teach them to observe all that our Lord commanded, if they are to dream and to act in terms of the entire inhabited world—and they can do no less if they are true to their Lord—they must do so in co-operation with one another. If they are to utilize all their resources most effectively, they must have a comprehensive plan, and must together draw up that plan and carry it through. This, in its broadest sense, is the œcumenical movement.

No less a person than William Carey saw this. He regretted that missions must be conducted denominationally. Yet in the divided state of the Church he recognized that this was necessary. He therefore was the chief moving spirit in the organization of the Baptist Missionary Society. However, after he reached India he wrote to the directors of that society urging that they take the initiative in planning and calling a World Missionary Conference in which all bodies of Evangelical Christians would be asked to join. These conferences, he suggested, should be held every ten years, and the first one should be at Capetown. William Carey was several decades ahead of his time. The Napoleonic Wars were then in progress, and the directors deemed Carey's project impracticable.

The idea would not down. In 1854 a gathering of North American Christians of several denominations was called to meet the great Scottish missionary, Alexander Duff, on the occasion of his visit to the United States. In 1860 an interdenominational conference was held in Liverpool, and in 1878 and 1888 larger ones, interdenominational and international, in London. In 1900 a still larger gathering under the name "the Œcumenical Missionary Conference" met in New York City. It, too, included Christians from many churches and nations. By that time, probably without conscious connection with Carey's dream, the precedent had been established that such assemblies should be brought together every ten years. In 1910, therefore, a World Missionary Conference was held in Edinburgh.

Edinburgh, 1910, was a landmark. It differed from its predecessors in at least three important respects. In the first place, it was a body of representatives. In the earlier gatherings attendance was by individuals. Anyone who wished

might come. Membership in Edinburgh, 1910, was limited to those specifically appointed by missionary societies. It was, accordingly, more nearly representative of Protestant Christendom than those gatherings which had gone before it. In the second place, prolonged and careful study was made in preparation. Several volumes issued from this study. They embodied the work of scores of persons and covered most of what was then called the non-Christian world. They were comprehensive for the world mission of the church outside the Occident. In the third place, provision was made for carrying out the plans devised by the conference. A Continuation Committee was appointed and had as chairman the then youthful presiding officer and chief figure of the conference, John R. Mott.

The Continuation Committee was made the instrument for creating national and regional bodies for co-operative planning and action. World War I intervened and delayed the consummation of the programme, but in 1921, after that conflict, the International Missionary Council came into being at a gathering at Lake Mohonk, New York. Dr. Mott was inevitably the chairman. The International Missionary Council was—and is—based upon regional and national bodies such as the Conference of Missionary Societies of Great Britain and Ireland, the Foreign Missions Conference of North America, the National Christian Council of China, and the National Christian Council of India. These bodies, in turn, were—and are—made up of official delegates of missionary societies, missions, and churches. In the International Missionary Council, therefore, Evangelical Christians the world over possess an instrument for global evangelism. The units of the International Missionary Council now embrace most—although not all—of the inhabited world.

Under the chairmanship of Dr. Mott the International Missionary Council grew in importance and achievement. The Committee of the Council, a large body, met about once in three years. The Ad Interim Committee, a small body, met almost yearly when the larger body did not meet. Twice, on the Mount of Olives at Jerusalem in 1928 and at Tambaram, on the outskirts of Madras City, in 1938, enlarged meetings of the International Missionary Council assembled. Each of these marked a milestone in the world mission of the Church.

JERUSALEM, 1928, saw significant delegations from what have come to be known as the "younger churches." At Edinburgh, 1910, only a few non-Occidentals were present. The world mission was still almost the exclusive charge of Occidentals. By 1928 the younger churches were beginning to come of age, and at the gathering on the Mount of Olives they were well represented. However, they were still only a minority. Jerusalem, 1928, saw in secularism the chief enemy of the Gospel. It planned for an enlargement of the approach to the vast rural population of the world, and through it an outstanding expert on agriculture and rural life, Dr. Kenyon L. Butterfield, made a tour which covered many countries and left enduring results. From the Jerusalem meeting, moreover, came the Committee for Social and Industrial Research and Counsel, with

Mr. J. Merle Davis as the first director. His creative studies have been of outstanding importance.

The Tambaram meeting was larger than the Jerusalem one. It concentrated its attention on the strengthening of the younger churches. Those who planned it saw clearly that the burden of continuing evangelism outside the Occident must be borne chiefly by the younger churches. The older churches would, of course, still send missionaries, but these would go increasingly at the invitation and be under the direction of the younger churches. The policy was most timely. Soon after the gathering, the storm of war broke over the world. Indeed, it had already begun in the invasion of China by Japan. The conference was originally designed to meet in China, at Hangchow, but the Sino-Japanese conflict made necessary the transfer to Tambaram.

As was proper in a conference which stressed the building of the younger churches, and in recognition of the growing strength of these churches, a slight majority of the official delegates were from the younger churches. They proved to be very able. Indeed, by common consent the strongest delegation was not from any country of the Occident, but from China. Very able delegations came also from Japan, India, and Latin America. There were outstanding representatives of the younger churches of the Pacific Islands and of Africa. It was clear that Christianity was no longer exclusively Occidental. It was becoming more and more deeply rooted in lands, both large and small, outside the Occident. For the first time in history, Christianity was actually world-wide.

Tambaram proved a providential preparation for meeting World War II. With the Tambaram experience behind it, the nascent World Church faced that cataclysm far more effectively than it could otherwise have done. At Tambaram Dr. Mott announced his determination, because of advancing years, to lay down the chairmanship ; in due course he was followed in that office by Bishop James C. Baker, of the Methodist Church, and Dr. Mott became Honorary Chairman.

DURING World War II the International Missionary Council increasingly proved its usefulness. Through its Orphaned Missions Fund, it stimulated the churches of Britain and America to come to the rescue of the German, Dutch, French, Danish and Norwegian missions, cut off as they were by hostilities from their supporting constituencies. Contributions to this fund were irrespective of denominational and national allegiances. British and American money went to aid German missions, and Presbyterian, Baptist, Congregationalist and Methodist money helped to keep Lutheran missions from disaster. So far as is known, no unit of missionary work was discontinued from lack of money. The world mission went forward.

The war threw additional responsibilities upon the younger churches. In Japan almost all missionaries were interned or repatriated. The same development was seen in Korea, in the occupied portions of China, in Malaya, Siam, Burma, the Philippines, and Indonesia. In India, Africa, and the Islands of the Pacific the younger churches were not compelled to

assume so large a share of the burden as in these other areas, but in one way and another they were constrained to take more of the initiative than before the war. To this challenge they rose magnificently. In some localities defection and demoralization were witnessed, but in general the younger churches stood the test and showed they were not parasites on the older churches, but were rooted in the soil, living members of the Body of Christ.

In several localities they grew in numbers, and in some of the Islands of the Pacific they won soldiers of the Allied Forces to the Faith.

AT Whitby it was natural that this place of the younger churches should be recognized. It was clear that younger and older churches were "partners in obedience" to the Great Commission. They could and did plan together for the world mission with no sense of a senior and junior relationship. Together they moved ahead to the next stage in "expectant evangelism." The church of to-morrow was seen to be here. The World Church of which the predecessors to Whitby were precursors was now in existence.

MOREOVER, at Whitby steps were taken to bring the International Missionary Council more closely into co-operation with the World Council of Churches. The latter body, still in process of formation and not to be officially constituted until 1948, was in part the outgrowth of Edinburgh, 1910. Representatives of the missionary forces had shared in framing its constitution, and the first British Secretary was William Paton, a secretary of the International Missionary Council. Many of the younger churches have become members of the World Council of Churches. Whitby marked a stage in bringing the younger churches into understanding co-operation with the World Council of Churches. The International Missionary Council continues—and the World Council of Churches makes evangelism one of its primary objectives. More and more the Christians of the world are joining in fulfilling the Great Commission.

TEACHING ILLITERATES

"Teaching illiterates is one of the widest-open and freest channels for winning people to Christ. The illiterate is blind and knows it. He is swindled by scoundrels and is unable to earn more than barely enough to survive. He knows that his ignorance prevents him from engaging in skilled labour. He longs to have his eyes opened so that he can get ahead in the world. If you sit down beside him lovingly and pray while you teach him, it is as easy to win his friendship as it is to teach him to read, and if the teacher loves Christ the student will love Him before two lessons are finished.

"Now, all over the world the young churches are being taught how to use literacy. Each member is asked to teach some non-Christian in the vicinity and lead him into the church. Since nine-tenths of the non-Christians of the world are still illiterate, this beautiful Christ-like service offers us a door to reveal our love of Christ in deeds and to open our eyes and ears to believe what we have to say. And then they are ready for the Bible, and for all the wealth of beautiful Christian literature, and for the hymn-book. Thus, teaching illiterates to-day means preparing strong Christian leaders for to-morrow."

—Frank Laubach in *World Mission Digest*, Australia.

¶ *Three-fifths of the human race became literate in the last twenty years*

March into Literacy

Frank C. Laubach

IN our lifetime we have seen miracles which make Jules Verne and H. G. Wells seem stupid. The most remarkable miracle is the fact that our planet has suddenly grown herself a nervous system. In ancient times this earth was covered with a vast number of isolated communities, speaking many tongues and separated by hills and mountains, as is still the case in West Africa. As people were illiterate a man's voice reached only as far as he could shout. When Gutenberg discovered printing, a few men's ideas went farther, but not more than one in a hundred in Europe and one in a thousand in the rest of the world could read.

As education spread, reading became more general. This century those nerves, which had been growing slowly, quite suddenly spread over half the globe. The automobile and the steamship carried our newspapers in ever greater volume. There followed the motion picture, carrying ideas, good and evil, to the remotest village. Then the aeroplane began to leap oceans in a night. Many countries are leaping from the ox cart to the aeroplane without bothering to build roads. Lastly came the radio, talking around the world in a second. Standing before a microphone a man may whisper and be heard on the opposite side of the globe.

This world has suddenly become one world, by growing herself an immense trembling nervous system. It makes a man giddy to realize that messages are throbbing around and *through* him incessantly. Ideas are hurrying through the air in newspapers, magazines and books, or flashing on motion-picture screens or speaking simultaneously through a million radios. Now a man's voice can be so loud that half the human race can hear it.

Even that is only half the story. This past twenty years the three-fifths of the human race who were still illiterate have started an irresistible march into literacy. Two hundred millions came into literacy in twenty years, ten millions a year: a hundred millions in Russia, fifty millions in China, and fifty millions in the rest of the world. The first of these titanic campaigns started during World War I in Y.M.C.A. camps in France. A hundred thousand Chinese coolies had been brought to France to dig trenches. A Chinese Y.M.C.A. secretary named James Yen selected a thousand Chinese characters and taught them to these coolies. After the war he went to China and continued this mass education. Meanwhile Lenin decided that "Russia can never be strong and can never be united unless the people are literate." So he adopted a perfect Russian alphabet, prepared phonetic lessons, and, half by compulsion, half by patriotic fervour, drove the campaign ahead with ever-increasing power for twenty years.

The campaigns in other parts of the world sprang up in various

places. Just why they did not start much sooner is still a mystery. It seems as though the Lord told missionaries in far-scattered areas of the world to try teaching by the phonetic method. We exchanged notes and helped one another, and our methods grew better each year.

We in the Philippine Islands were among the experimenters. It happened that we were working with the easiest languages in the world to teach phonetically. It is easy to teach Malay people to read slowly in a couple of days if the lessons are properly prepared and properly taught. Half the tribe learned to read in five years. They taught one another in their homes. It was impossible to keep up with the demand for books and magazines. Delighted with these results, I visited other countries in Asia on the way to America for a furlough and tried the same methods. I have never found any languages as easy to teach as the Malay languages. I had some success.

The World Literacy Committee was organized in 1935 by friends in New York. Later it joined with the Foreign Missions Conference of North America. This organization sends its representatives around the world to help make phonetic lessons, lays plans for campaigns, and offers subsidies for follow-up literature. For the last eight years governments have invited us to help them, sometimes at their expense.

Missions all over the world are discovering that in literacy we have a wonderful new open door for winning men to Christ. The whole programme of missions can be summarized like this. A missionary with a heart overflowing with Christ is sent where a mission board thinks he is needed. He then seeks for opportunities for long leisurely contacts with people who need Christ. He must open prejudiced ears and eyes by loving service. If then he can keep contact with the other man long enough, his burning heart will set the other on fire. Literacy affords exactly that opportunity to meet a great need. Every illiterate knows that he is in poverty and is being made a slave because he is ignorant. When we teach illiterates to read, it is like opening blind eyes, or opening prison doors and telling a man he is free. If taught aright, the man is full of loving gratitude. This gives the teacher an opening to witness at every lesson. If the teacher is full of Christ it is as easy to win an illiterate to Christ as it is to teach him to read.

NOW literacy has passed wholly out of the control of missions. Governments which were in despair are nearly all starting, or getting ready to start, campaigns. Mexico, Brazil, Colombia, Venezuela, Peru, Ecuador, Egypt, Ethiopia, Iran, China, many parts of India, the Philippines, Haiti—all have national campaigns in full swing. Others are on the way.

Now the missionary programme is embarrassed by its own success. It is impossible to find enough follow-up literature for the new literates. Missionaries and national Christians are hard at work writing and translating and printing. Such a torrent of new readers demands a torrent of periodicals and books. The Church is providing only a trickle; the rest is being supplied by the secular Press and by the propaganda of people who want revolution and who, therefore,

stir up hatred and violent prejudice. Some of us missionaries are like the scientists who discovered the atomic bomb. By teaching illiterates to read we sought to bless the world. Now, unless the Christian world awakens, we shall wish we had never taught the non-Christian portion to read.

We can't stop either literacy or atomic energy now. We must take advantage of them to do the world good. And of the two the pouring of the literature of peace down these newly opened nerves of the world is the more important. Atomic energy is not dangerous unless men's minds are dangerous. If we make men like one another and work for one another; if we make them honest and unselfish, bombs are harmless.

SO we who are struggling to supply blessed propaganda to the world are fighting a desperate battle to save mankind from destruction. This immense, sensitive world nervous system makes it easier than it ever was in all past ages to inflame mankind in huge numbers against one another. In all past ages men could shoot arrows or guns or even bombs and survive. But now, as President Hutchins of the University of Chicago says, we cannot have another world war and expect more than a fourth of the human race to survive. So we are engaged in a titanic battle for men's minds. Our planet, with her new nervous system, is in danger of going insane and destroying herself.

Since we Christians have the only answer, we must do some very careful planning. It is as necessary to co-ordinate our forces now as it was during the world war. Divisions spell defeat. Governments can pay immense sums for their propaganda, bad or good. The Church cannot look to any government to finance Christian Gospels and magazines and tracts. Since there is an acute shortage of paper, one practical measure would be for all denominations to pool their resources and have co-operative paper mills in Canada, the United States, Brazil, the Malay peninsula, Kenya or Congo, where wood pulp is cheap and abundant, and tariff walls are not obstructive. Printing presses, owned and operated by the same World Christian Co-operative, could be located within easy reach of these paper mills and of cheap power. Then the Churches could co-operatively publish editions of a hundred thousand or a million. If a thousand copies of a book are published, it must be sold for, say, ten shillings. If one hundred thousand are printed, it can be sold for less than a shilling.

We need *very* large editions of *very cheap* books for the new literates, because they are poor and cannot afford to buy expensive books. At the same time we must make our books attractive with good paper and good pictures. All this means co-operation. Only in this way can the Church turn her trickle into a torrent. Only so can she compete with the dangerous hate propaganda which is now being subsidized and poured over the world.

This literature for new literates must be *new*. It does not now exist. It cannot consist of children's books, for adult illiterates are adults and do not want children's books. They are just as exacting in their demands as educated people are in choosing what they

shall read. The style must be simple, the sentences short, the words well known. It must be in many languages, for the illiterates speak hundreds of tongues. It must be carried from house to house, for there are no book-stores and illiterates do not know how to use post offices—often they have none within miles.

This will make a large demand on the Church, but during the world wars we were not daunted by large costs; they were necessary to win the war. Now we have our backs to the wall, and are winning or losing the most decisive of all battles for humanity itself. A few of us cannot win it. It must be a people's battle; writing or publishing or distributing or financing must be the responsibility of everybody. The battle will be won if every man does his duty. In this crisis every man who does not make his best effort is a traitor to himself, his children, his country, his world, and to Christ.

NICOBAR ISLANDERS DEMAND BIBLES

THRILLING news comes to us from the Nicobar Islands, to the south of Burma. The Bible Society printed the New Testament in Car Nicobarese in 1940. A correspondent says

". . . recently we had a visit from the teacher who read the proofs ; he came to ask us when we could reprint the Testament, as the islands had been almost destitute of books since the Japanese occupation, and the few copies which survive are tattered and dirty.

"When the Japanese were on a spy hunt anyone who could read was suspect, and it was almost a crime to be in possession of a book. But books were precious and the people took to hiding them. Hymn-books, prayer-books and Testaments were hidden away and only brought out to be read in secret. Some Christians hid a book or two in the pillow they used every night, and others wrapped the precious volumes in waterproof leaves from palm trees and hid them in the forest. A few refused to be parted from their New Testaments, whatever the risk. They were proud of their faith and scorned concealment. 'What's this book?' asked a Japanese soldier, on finding a Testament in the house of one of them. The reply was a memorable one and must have impressed the soldier, for he left the Christian his book and did not question him further. 'That is my Bible, my life. Where I go it must go with me, and without it I should die.'

"When we do reprint the Nicobarese New Testament it will not be enough to print 500 copies as we did in 1940. Thousands will be needed, for the Church is growing so rapidly. When the bishop flew down to Car Nicobar recently he confirmed over 800 people. Enquirers are coming in daily, and it looks as if the whole island will be Christian in a year or two.

"The Nicobar church is self-supporting and has never been pampered. Perhaps that accounts in part for its vigorous growth."

The London Christian Commando Campaign Follow-Up

Colin A. Roberts

WITHOUT the experience gained in the provinces the Greater London Campaign could never have been undertaken. The plans and preparations were shaped on the provincial pattern, with the addition of a Central Committee unifying thirty-four areas, providing thirty-four teams and accepting the responsibility for all publicity and literature.

So much has already been said and written about this great interdenominational adventure in team evangelism that this is not meant to be another account of the campaign itself. It is, however, agreed that it must not become a thing of the past until a critical assessment of its lessons and results has been submitted for the judgment and future guidance of the churches. But until the follow-up, now being undertaken, has been carried through, a final evaluation would be premature.

In the meantime we recall with thanksgiving the service of dedication in Westminster Abbey, the crowded welcome meeting in the Royal Albert Hall and the memorable service of thanksgiving in St. Paul's Cathedral. Each was a representative gathering and the fellowship of Christians of all communions will never be forgotten; this was a visible demonstration of Christian unity.

What have we discovered? First, in spite of difficulties no thoughtful person will lightly dismiss, there is no insuperable obstacle to united action in this task of evangelism: we *can* work together. As the Bishop of London wrote in the *Spectator,* "The Campaign has provided an object lesson in solidarity. In the teams almost every kind of Christian was represented. So far as I am aware there has been no report of any disagreement or mutual difference. If any of the clergy were afraid that they would not be able to preach 'the full Gospel' in such company their fears were soon dispelled. Belief in God, belief in Christ and belief in the Church were all proclaimed from the common platform. And what more could one want to preach on such an occasion?"

Secondly, only as we act and work *together* can we hope to find entry into shops, factory canteens, business houses, cinemas, prisons, hospitals, docks, mines and clubs of every kind. Let it be admitted that our denominational loyalties should not be lightly discarded and that our "divisions" are not (as some suppose) the result of prejudice or stupidity. Nevertheless, we need to remember that the non-churchgoer knows too little about them to understand and cares too little to be sympathetic. It is, therefore, wishful thinking of the worst kind to assume that the doors into the world of industry and commerce, education and pleasure would have been opened to a procession of denominationalists, however devout and sincere. We can

do *together* what we can never do alone.

Thirdly, when we work together and pass through these open doors we can be sure of a hearing. It sounds commonplace enough, but it has been the greatest discovery of the Commando campaigns. The man we have talked about so much and talked to so little will listen when we go to him. The people who will not come to us are not hostile when we proclaim the good news in a language they can understand. As a friendly critical article in the *Christian News-Letter* of last May affirmed, "There does seem to be widespread evidence that people are more disturbed and unsettled in mind by the events of recent years than is frequently allowed, and are ready enough to listen to a positive message."

This is significant when we remember how wide and deep is the gulf between the church and the people. Though figures cannot be given with statistical accuracy, it is estimated that at least eighty per cent. of the population has no association with the Christian Church and it is that eighty per cent. in all walks of life that the Commando campaign seeks to reach. We readily agree that such campaigns are only one form of evangelism and are supplementary to the sustained work and witness of the local church; nevertheless such united efforts are essential in order to reach the millions still ignorant of the Gospel and of their own deepest need. Turning to a more pertinent question—

What has been achieved? Last July at a two days' conference of team leaders, general organizing secretaries, and clergy and ministers who have been appointed factory padres, the campaign was reviewed in all its aspects, and the issues before it were too grave for wishful thinking. It was a largely attended and representative conference, and the universal testimony was that one of the outstanding gains of the campaign was the amazing sense of fellowship enjoyed in this united enterprise.

IN many areas the local committee has become the spearhead of a united Christian front, determined to conserve the gains and follow up the results of the campaign.

The Greater London Campaign consisted of thirty-four campaigns touching thirty-four areas through thirty-four teams. Many of the campaigns were conducted in areas larger than the majority of our provincial cities: the most needy and overcrowded of these areas are pitifully understaffed by clergy and ministers working in bombed churches and war-scarred streets. Yet, in this inner belt in which the churches of all denominations are so pitifully weak, the factory openings were as numerous as in any part of London and the welcome astonishingly cordial. In these needy areas doors are open, and with adequate man-power can remain open. There is a growing sense of responsibility on the part of the strong and well-staffed areas of London for those under-staffed and more needy areas, and plans to render help are already in hand.

In almost every area factory doors remain open and clergy and ministers have consented to act as factory padres. Some of the largest factories in London are giving the newly-appointed padres every opportunity of contact. In addition to weekly visits to the factory, they

are booked for special services such as "Watch-night," and in some factories have been invited to attend special occasions such as swimming galas and dramatic society presentations. All this is to the good, though if these opportunities are to be exploited fully the question of full-time factory padres will inevitably arise.

After listening to a full-time factory padre stressing the importance of a clear understanding of the Christian message as applied to the industrial world at the present time, unanimous approval was given to the suggestion that refresher courses should be arranged for those who are undertaking this all-important work. Experience has taught us that it is as easy for a man to get out of a factory as it is to get in.

Area reports reveal that some of the most effective work in the campaign was done in the secondary and grammar schools and, because of the position of clergy and ministers with regard to right of entry, the follow-up work will be a delicate matter. Areas are considering the suggestion that fifth- and sixth-form conferences should be held on school premises and sometimes in school hours under the auspices of the Student Christian Movement. The primary purpose is that they should provide for boys and girls an honest statement of the Christian message. It was suggested that London should have twenty-five large-scale conferences, and that this could only be done with the real co-operation of the men on the spot. It was pointed out that the Student Christian Movement wished to help only where the area committee so desired, and the matter is now under discussion.

The report on youth clubs was full of interest and challenge, for while we rejoice in the knowledge that hundreds of young people in clubs made definite surrender to Christ during the campaign, the youth-club life of London in general remained untouched. Again there was a strongly expressed determination to train youth leaders capable of leading young people to Christ.

ONE of the most encouraging features of the London Campaign proved to be the house parties, particularly suitable in suburban areas, and men who had experience of them in London are making similar ventures in the provinces this autumn and winter. In many areas the follow-up on this line is being assiduously undertaken, but like so much Commando activity this demands that the laity be trained for evangelistic work.

Autumn rallies have been held in many areas, and selected Commandos will have paid return visits to the churches and to the factories where they were so cordially received last April. It all means that the work goes on.

The men who are doing this work, and others who will do it, must be helped in every way. There has been a request for literature for use in factories, youth clubs, schools and house parties, and the committee has been asked to consider the production of Christian restatement pamphlets suitable for all needs.

The various suggestions already outlined will be considered by a small, but representative, interdenominational committee and submitted to the central committee within the next few weeks. One other question remains—

Where do we go from here? Though the campaign was more successful in some areas than others, it was a gloriously worthwhile adventure with abiding lessons for the Christian Church. As in every provincial campaign so in London the closing meeting was but the "end of the beginning." The greater task remains to be done. Area committees remain in being as a spearhead of attack and the central committee will continue to help in any and every way possible, avoiding interference on the one hand and indifference on the other.

A proposal is now under consideration for a Six Sundays' Campaign in the early spring of 1948—preferably during Lent—to link up the work of the Commando Campaign with the work of the church and to persuade people to make the experiment of going to church—any church—for six Sundays.

If the proposal meets with acceptance the necessary publicity will be carried through by the central committee, and posters will be available for all the churches desiring to share in this aspect of the follow-up. The full co-operation of the churches would, of course, be essential, and would include an explanation by clergy and ministers to their congregations of the plan and purpose of the campaign, the preparation of suitable literature and, above all, co-operation in the pulpit.

With posters on church notice boards all over London in February and March announcing—

THE CHURCHES' CHALLENGE:
Don't criticize without knowledge.
Find out what the Church is doing and saying.
Go to Church on the next
SIX SUNDAYS
—and find the FACTS.

the campaign of last April would be recalled and clergy and ministers would have an opportunity of saying on six Sundays in Lent something about the things most surely believed among us.

There is only one thing more to be said. After four years in the provinces, Christian Commando Campaigns officially ended with the Greater London effort, but the team evangelism, denominational and interdenominational, of which they have been the expression, will, we believe, continue with increasing strength and power. In many parts of this island and in other countries of Europe similar campaigns are in preparation, and we pray God's blessing on them.

For this land we still look forward to the time when the churches, spiritually revitalized, will unite at a given date in an all-out assault from Land's End to John o' Groats. If that is to happen, the church needs to do more than study evangelistic methods; it will need to realize again what evangelism really is. It has been defined as "a passion—a flame—supernaturally kindled by an experience of the grace of God through a vision of the living Christ by the power of the Holy Spirit." When that becomes the universal experience of believers, the Church will move forward to her primary task "and the gates of hell shall not prevail against her."

¶ *Has the Sunday school a place in the world to-day?*

The Sunday School in the Modern World

James Kelly

IN all the work of reconstruction that is being planned in these days, the greatest hope of all lies with the young. Thinking men and women throughout the world are realizing as never before that the children of these post-war years, with all their waywardness, with all their boisterousness, and with all their wilfulness, are the supreme asset of the Kingdom of God, and, further, that if in their maturity they are to be found on the side of Christ, it will only be as they are imbued with the chivalry of the Christian life in their early years. If this be so, surely then there is a vital place for the Sunday School in the modern world as an organization where ideals of Christianity, of trust, and of righteousness, can be presented in all their beauty and winsomeness to the enquiring mind of youth.

Throughout many years the Sunday School has been *the* important element in practically every Protestant church so far as the Christian education of young people is concerned. But, living as we do in a day when materialism has to a great extent ousted spiritual aspirations, we are faced with the fact that the Sunday School has to hold its own with many counter-attractions. The day when the Sunday School stood without a competitor has gone; other claims and interests, with their appeal to what is strongest in child-nature, have insidiously inserted themselves. Among these one might mention the cinema. There is no greater subject of importance to-day than the influence of the cinema on the mind and character of our young people. The cinema is a school outside the school—a source of impressions far more vivid and potent than reading or teaching. So vitally important has this question become that there has recently been brought into being a committee representative of both Sunday School and missionary interests to consider the enormous potentialities of moral and religious films in the entire field of Christian education.

Another salient factor affecting the Sunday School in the modern world is the indifference evinced towards religious education in many homes. Modern science, with all that it has brought to bear upon the social life of the people, has done much to bring about this change. It is impossible to move about among men and women to-day without being impressed by the appalling ignorance of Christian knowledge and indifference to Christian standards displayed on every hand. This simply means that there is growing up a generation without the slightest interest in, or knowledge of, the Christian faith. These facts of necessity throw a tremendous responsibility upon the Christian Church if the children and young people of this generation are to be won for Christ and the Kingdom of God. How the Church is going to meet this challenge is one of the vital problems of our day, for on its success or failure will depend to an ever-

increasing extent the very existence of the Christian Church.

DURING the war years the percentage of children attending Sunday Schools greatly diminished. That was understandable. What is not so understandable is the fact that we are not recruiting young people to the Sunday School in anything like the same proportion as in the past. Admittedly we have to calculate the numbers in our Sunday Schools in comparison with losses and gains in the population of the same ages as make up our Sunday Schools, but even taking that into account we are not holding our own. If we are correct in assuming that few of the young people outside the Sunday School are receiving religious teaching in their own home, the implications are indeeed serious and heart-searching. Brought down to hard facts, it brings home to us the question of the future of the Church of Christ in the world.

Has the Sunday School a place in our modern world? Emphatically yes ; it has a vitally important mission. The Sunday School has saved the day for our own land so far as the day has been saved, and it can do the same in the days to come. It has been criticized in the past because in many cases it operated with untrained leadership, and with such unsatisfactory and unplanned methods that no constructive results were possible. Many of these criticisms were justifiable, but how often was the blame attributed to the right source? The intelligentsia of our churches in the past, who could have rendered magnificent service to the cause of Christian education, too often by-passed the Sunday School. And we have not yet got over that difficulty entirely. Only a few Sundays ago it was my privilege to preach in a church whose membership exceeded 3,000. Its social organizations and week-night activities were well staffed, but its Sunday School lacked both a superintendent and an adequate supply of teachers. The Sunday School has a vitally important mission to fulfil—but it must have adequate leadership.

The place and power of education in our modern social and commercial life is to-day a readily recognized fact, and its value and necessity freely admitted, but we have yet to realize fully that Christian education must not take a secondary or subsidiary place. Rather must it be of primary importance if the future welfare and wellbeing of the youth of the world are to be assured. Educationists in these days are bringing before us in no uncertain terms the value and importance of Christian character. The Sunday School should and can be the place where such character-building can be established. A Christian is bound to be an educationist, for it was Christ Himself who gave the command: "Thou shalt love the Lord with all thy *mind*." It is thus the privilege and the task of every Sunday School teacher to teach and train youth in the knowledge of God.

The present situation has shown us that the only ultimate values in life are human values ; that the only real values are Christian character and life ; and since Christian character is the supreme value, so must Christian education be the supreme business of life. It has also shown Christian education as the chief means of evangelism for the children and young people of to-day, and is slowly but

surely compelling the Church of the living Christ to realize that this can be the most potent means for the ultimate inclusion of its young people within its gates. God has so ordained that childhood is the strategic period for the formation of character; the child comes to us unprejudiced, unspoiled; he comes with active instincts of curiosity, imitation, and wonder. God gives us the chance to give him an idea, and to give it to him with such interest and enthusiasm that he loves it, and it becomes an ideal. His physical activity becomes the road to service; his mental activity the road to knowledge; his imitation and imagination the road to experience.

SUCH then is the scope and the task of the Sunday School. Let us reaffirm that the Sunday School is not a dying organization; there is no fear that it will fade out of the scheme of things in the life and work of the Church. On the contrary, I make bold to say that the Sunday School can become the greatest asset of the Christian Church in the world to-day, but only as the Church as a whole realizes and acts upon it, will the effectiveness of the Sunday School be of that calibre which shall lead to the growth of a generation imbued with the desire to magnify the Church of Christ upon earth. Never in all history did society need as it does to-day that which only the Church can give. Through its Sunday Schools the Church can make one of its greatest contributions.

The Anglo-Indian Community

INDIA has in its "melting pot" many persons of mixed Indian and European ancestry. For so small a community they are conspicuous. Out of more than 400 millions they number, according to the 1941 census, only 140,000. Their leader, Frank R. Anthony, President of the Anglo-Indian and Domiciled European Association, claims that they are nearly half-a-million strong. The correct figure is probably round about a quarter-of-a-million.

Anglo-Indians are the descendants of those who laid the foundations of European trade, industry and government—Portuguese, Dutch, French and British—a heritage on one side of Latin and Anglo-Saxon stocks and on the other of the great races who have entered and colonized India in the past—Dravidian, Mongolian and Aryan—whose cultures have been outstanding.

The distinguishing characteristic of the Anglo-Indians is their consistent following of the British way of life, and their war effort was particularly notable. They have, however, been poorly rewarded according to British standards.

Many of these "Anglo-Indians" feel that, with the great changes in India, the British have no interest in them. They must not feel the same about the Church. The Church should stand by them to encourage and help them in this difficult period of transition. Anglo-Indians are part of the British heritage, and, as such, have a claim upon the interest and fellowship of the Church in this country.

¶ *This is the time for strengthening co-operative forces*

Serampore: A Co-operative Enterprise in India

C. E. Abraham

FROM the point of view of mission policy the history of Protestant Christianity in India may be roughly divided into two periods of unequal length, with the World Missionary Conference of Edinburgh 1910 forming a watershed between them. The pre-Edinburgh era begins with the arrival in India of the first Protestant missionaries in 1706, and covers a little over two centuries. The post-Edinburgh era is the almost forty-year period since 1910.

In the first period, generally speaking, large numbers of Western missionary societies entered the country and carried on work on the basis of instructions received from their home boards, practically without any reference to other societies engaged in similar work. From 1910 the idea of inter-mission comity and co-operation took hold of the minds of missionary statesmen, and the result has been the birth of a number of co-operative enterprises in the whole field of Christian witness in India, particularly in that of Christian education.

In both these periods Serampore has played a not unworthy part in the furtherance of the Christian cause in India. Those who are acquainted with the life and work of William Carey, as well as with the "extension work" of the Serampore Mission admirably described in such books as *South-east from Serampore** will realize that in the early decades of the nineteenth century Serampore was not only a field of intense and fruitful missionary work, but formed also a base for missionary operations extending over north India and beyond. Serampore in the hands of Carey and his colleagues became a strategic base, and to Serampore College fell the honour and responsibility of training men to carry out the ambitious missionary projects of the Serampore Mission. In course of time men and missions multiplied, and it was no longer necessary for Serampore to do single-handed what could be done more effectively by various missionary societies dividing the field among them.

About the time that the call of Edinburgh 1910 was heard in India, a man of vision, working as a missionary in Orissa, bestirred himself and reorganized the college with the active and generous co-operation of the Baptist Missionary Society of London. His name was George Howells, and he remained Principal of the college until he retired from missionary service in 1929 and was succeeded by the present Principal, the Rev. G. H. C. Angus.

The college, as reorganized, consists of three parts: an Arts and Science Department which trains students for Calcutta University degrees; a Theological Department which accepts students from the various churches in India for ministerial training; and a Faculty of

* By E. A. Payne. Carey Press, London, 1945.

Theology which tries to co-ordinate and develop higher theological education in India through affiliated institutions controlled by an interdenominational senate.

Let us consider these different branches of the work of Serampore College and see in what ways it has tried to serve the Indian Church. We begin with the university side of the work. It must be remembered that, notwithstanding its familiar title, which one is obliged to use for legal purposes, Serampore College is a theological university, a charter having been granted to the institution by the King of Denmark in 1827, which was later confirmed by the Government of British India. Serampore College is the only Christian theological university in India, and all the leading theological institutions of the country are affiliated with it. The total number of affiliated colleges at present is eleven, and they represent the chief Christian communions in India: the Anglican, the Methodist, the Presbyterian, the Baptist, the Congregational, the Syrian Mar Thoma, and the newly-born Church of South India. To those who believe in co-operation in theological education this is a fact of much significance. The author of the well-known book *The Christian Minister in India*† has put this on record in the following words:

> In the field of theological education the Serampore Charter has been a great unifying force. Granted by a Continental monarch to an institution founded by British missionaries, it has been wisely adapted and effectively used to serve the needs of the whole Church. It links together in a unified but flexible system institutions which represent all the main streams of denominational and cultural tradition in the evangelical and orthodox churches in India. (p. 154.)

SERAMPORE University has also evolved a system of theological studies by which students who are not in a position to enter theological colleges may equip themselves better for Christian service. Several hard-working missionaries and ministers have taken advantage of this and have qualified for a theological degree. From 1914 to the end of 1946 the total number of those who qualified to receive the degree of Bachelor of Divinity or the diploma of Licentiate in Theology was as follows: for B.D., 279 internal students, 73 external students; for L.Th., 199 internal students, 35 external students.

Serampore College, to use the words of Mr. Ranson, is "the axis around which the whole system of collegiate theological training tends to revolve." From the beginning emphasis has been laid on its function as a training institution for ministers and missionaries. This was Carey's vision for the college even before it was founded in 1818. Writing to Dr. Ryland in the previous year, Carey said:

> I conceive that the work of preparing as large a body as possible of Christian natives of India for the work of Christian pastors and itinerants is of immense importance.

The training of ministers and missionaries has, therefore, been kept in the forefront of the work of the

† *The Christian Minister in India: His Vocation and His Training*, by the Rev. C. W. Ranson. Lutterworth Press.

college ever since it was reorganized in 1911, as before that date.

Though the financial burden for the support of the college has lain heavily on the Baptist Missionary Society for the last thirty-six years, and still does, others besides Baptists have benefited by the facilities provided by the college for ministerial training. Large numbers of students from various Free Church bodies, as well as from the Syrian Church (both Orthodox and Mar Thoma) have been equipped by the college for pastoral or evangelistic work at little or no cost to the sending churches. This example of Christian generosity in the mission field has not received, in the writer's opinion, sufficient publicity or recognition. Some of the churches that have benefited by the college are not in a position to repay their debt, but the college is receiving its reward thirty-fold, sixty-fold and a hundred-fold in the quality of the leadership that is emerging in the church in India.

Some of the key positions in the different churches in India are held by students trained at Serampore. For instance, the head of the theological seminary of the Autonomous Church of Chota Nagpur, the secretary of the the Mar Thoma Syrian Church of Malabar, one of the bishops of the Orthodox Syrian Church, the chairmen of the Baptist Church Councils of Orissa and Ceylon, and one of the newly-elected Indian bishops of the United Church of South India, are all theological graduates of Serampore.

In view of the unfinished task of evangelism confronting the Church, India will need for many a long day the services of missionaries, foreign and Indian. Serampore, with its missionary traditions, has given an impetus to the development of missionary outlook among its students. It is not possible to draw a sharp line of demarcation between the pastoral and the evangelistic aspects of a minister's work in India, as in predominantly Christian countries. In a sense, therefore, every pastor in India is at the same time an evangelist. But two or three instances of direct evangelistic work undertaken by men trained at Serampore may be given here.

THREE decades ago the condition of the "untouchables" of Malabar was deplorable—much worse than it is to-day—though the present position is far from satisfactory. The government as well as the people paid scant attention to their needs, and the higher castes and classes thought of these unfortunates as an economic convenience rather than as human beings. The members of the Syrian Church, too, living constantly under the pressure of a non-Christian environment, did not look upon the "untouchables" with the eyes of their Master. But a Serampore graduate from the Orthodox section of the Syrian Church had a vision of what might be done for them if the members of the church were imbued with the spirit of a Father Damien or a John Williams. He returned to his home in Cochin State and, in 1921, started a brotherhood called "The Servants of the Cross." This consisted of voluntary workers, and launched a campaign of evangelistic and social uplift work among the despised and down-trodden outcastes of Malabar: 17,800 of these once "untouchables" are now loyal and earnest disciples of our Master.

Another student, impressed with the need of carrying the Gospel to those who had never heard it in his own country of Ceylon, and convinced at the same time that traditional methods of evangelism in that country needed re-orientation, about ten years ago started an *ashram* in a suburb of Jaffna, North Ceylon, with the full support of all the churches in the district. This *ashram*, called *Christa Seva Ashram* (Home for the Service of Christ), is becoming increasingly popular in Ceylon, and forms the spearhead of a new evangelistic approach to Hindus living in the outlying parts of Jaffna and its neighbouring islands. It is also a spiritual power-house for workers among the Christian youth of North Ceylon.

MORE recently, three Serampore graduates who belonged to the Mar Thoma Syrian Church, thinking of what their church—which is now awakening from its age-long slumber—might do for the evangelization of India, resolved to dedicate their lives to the service of village India through the proclamation of the Gospel. (It may be stated here that eighty-seven per cent. of the population of India live in villages, and village India is, therefore, the real India. Again, it is in villages that the social problems of India are seen in their most acute form. Ignorance, disease and destitution are the three demons which hold in their clutches the 700,000 villages of India, and nowhere are these more rampant than in the Central Provinces—the home of various aboriginal tribes of India.)

These three graduates formed themselves into a brotherhood pledged to simple living and lowly service, and opened an *ashram* in 1942 as a centre of village service, at a place called Sihora, near Jubbulpore. This they called the *Christapanthi Ashram* (Home of the Followers of the Way of Christ).

It may be said that the preaching of the Gospel by word and deed, the worship of God, and seeking to evolve a community life on a Christian basis, are the ideals that members of the *ashram* hold most dear. None of the workers in the three spheres of work already mentioned is paid any salary by any mission or church; they are supported by the free-will offerings of individuals or groups interested in their work as a means to the evangelization of India.

We may now refer briefly to the Arts and Science Department of Serampore College. At the time of Alexander Duff, Christian colleges were recognized as effective instruments of evangelism, and since then, owing to changed conditions in India, as indispensable partners and allies. With the orientation of policy effected by the Report of the Lindsay Commission of 1931, the Christian college is now primarily reckoned as responsible for the training of lay leaders of the Church in India. Serampore Arts and Science College attempts to fulfil both these functions. In a district which has not infrequently been the scene of communal riots in recent months it seeks to exert a healthy Christian influence through its happy community life, as well as through its Bible classes. At the same time it stands as a spiritual home of Christian students from Bengal and Assam, irrespective of denominational affiliations, and it is

interesting to note that not a few of these are attracted to the ministry through their association with theological students living on the same campus.‡

Though Serampore College is a Baptist foundation, its doors have been thrown wide open to other branches of the church in India. The Serampore College Council in London, the Senate and the College Faculty in India, are all interdenominational bodies, but it must be added that the financial responsibility for the college and the university is not shared in equal proportion by other churches. The Church of Scotland made a noble beginning in co-operation some years ago by assigning one of its senior missionaries for theological teaching at Serampore. More recently the support of an Indian Christian professor has been undertaken by the Canadian Baptist Mission. It is to be hoped that these examples will be followed by other missionary societies and churches.

In the new era inaugurated in India on August 15 Christian institutions have increased responsibilities as well as opportunities, and this is the time, therefore, for strengthening co-operative enterprises for the building up of the Church in India. Serampore has done much for India in the past and it can do much more for her. Carey's motto—"Expect great things from God; attempt great things for God"—is still the watchword for the world church, as well as for the Church in India, in these critical days.

‡ The number of students in the college in 1946-47 was as follows: Arts and Science Dept., 340, including 23 Christian students; Theological Dept., 22, including one post-graduate research student.

NEW CHAIRMAN FOR THE INTERNATIONAL MISSIONARY COUNCIL

The International Missionary Council announces the appointment of the Rev. John A. Mackay, D.D., as its Chairman in succession to Bishop James Chamberlain Baker. Dr. Mackay, who is the President of Princeton (Presbyterian) Theological Seminary, New Jersey, U.S.A., will assume the I.M.C. Chairmanship on January 1, 1948.

Dr. Mackay was born in Inverness in 1889, and graduated from the University of Aberdeen in 1912 with First Class Honours in Philosophy. He subsequently studied Theology in Princeton Theological Seminary. He travelled in Spain and studied at the University of Madrid in preparation for a missionary career in Latin America, and in 1916 went with Mrs. Mackay to Peru as an educational missionary of the Free Church of Scotland. He founded the Anglo-Peruvian College, which is now one of the leading Protestant institutions in Latin America. From 1925-32 Dr. Mackay travelled and lectured extensively in the Latin American Republics. In 1932 Dr. Mackay was appointed Secretary of the Presbyterian Board of Foreign Missions, U.S.A., and since 1945 has been its President.

Dr. Mackay is a member of the Provisional Committee of the World Council of Churches.

¶ *Eastern students are coming to this country in increasing numbers*

East and West Meet in Britain

Maurice Cole

BECAUSE they are concentrated mainly in university centres the significance of the small but important body of Eastern students in this country is little realized. Before the war, there were usually about 3,500 Oriental, African and West Indian students in British universities and colleges. The majority came from India and the Colonies, but there were also a great many from Egypt, China and other countries. Now that the war is over, students are coming to this country in increasing numbers, especially from India and Africa. Most of them are at universities, but there are many who are completing their studies by gaining technical experience with factories and firms in places away from the usual centres of learning.

Each year hundreds of these students return to their homes after staying here for two years or more. Their attitude to us will depend largely upon their experiences whilst they have been amongst us. Happy memories of their time here, and of kindliness and friendship, may make them agents for co-operation between their people and ours. We might learn much from them about the problems and aspirations of their people, and get a greater understanding of our responsibilities to them. But we are often indifferent to their presence, and thoughtlessly discourteous to them. If in later life their attitude to us is cool or hostile, we ourselves will be partly to blame, and one valuable result of their coming to this country will not have been achieved. This will be all the more regrettable inasmuch as these students are almost certain to occupy positions of importance and influence when they return home.

To-day more than ever before, these are picked men and women; most are already graduates of their own universities and come here for specialized research or study. They will go back as teachers, leaders and administrators.

However good may be the educational opportunities or technical training we offer to these men and women, they long also for that personal friendship which can only be offered from man to man. They want to know something of British home life. "You are really quite nice people when we get to know you," said an African recently.

Most Eastern peoples are much freer in speaking to strangers than we are, and, like many Americans, their first impression is that we are cold and unfriendly. There is need for some introductory agency, and this is the function of the East and West Friendship Council which for twenty-five years has sought personally and informally to promote this disinterested friendship.

Local committees find that garden parties, receptions and socials are often useful to establish contacts, but they should be regarded as means rather than an end. Friendship itself is an exacting thing, and means close personal contact with individuals. This proffered friendship must have the real quality of friendship—readi-

ness to receive as well as to give, to learn as well as to impart.

Finally, there is the problem of vacations. Most students manage to visit with a friend of their own nationality some of the famous beauty spots and historical centres. A different impression can be gained from a week as guest in a private home. Offers of such hospitality—especially at Christmas—are perhaps the most valuable of any, and are welcome from any part of the country. Occasional weekends at any time of the year are equally appreciated.

IN these days of housing shortage the problem of "digs" is first among those facing a new arrival. University officers, the Colonial and India Office Welfare Departments, the British Council, and national governments do much to ease the problem, but for most it remains insistent throughout their stay with us. All honour to many of the landladies in small houses who do their very best for their lodger friends, but could not many homes accept as paying guests these visitors, to whom a home atmosphere means so much?

First contacts do not come easily to some people. For those in London the various hostels at present run by the Colonial Office, London University, the Indian Y.M.C.A., and others, offer both an opportunity and a challenge. The wardens are always glad to introduce visitors, and prospective hosts may learn something of the outlook of these students; but it is fatally easy for residents here to see nothing of Britain but their college or hostel.

Dr. Ernest Forrester-Paton, for twenty-five years in an *ashram* in India, when over here recently made the interesting suggestions that theological colleges, the Y.M.C.A., and Toc. H should make it a policy to set aside accommodation for a small percentage of Eastern students. This would be of great benefit both to the visitors and the regular members. He had seen this working well in Belgium.

Another valuable contribution is being made by private individuals or groups. In London and elsewhere such are starting private hospices of from ten to twenty residents, not less than one-third of whom are British; other nationalities are in proportion, so that there is a home rather than a hostel atmosphere.

*The East and West Friendship Council, Annandale, North End Road, London, N.W.*11 (*Telephone Speedwell* 2311), *will be glad to hear from anyone ready to help.*

JEW AND ARAB CAN LIVE TOGETHER

The Rev. A. Scott Morrison, Superintendent of the Church of Scotland Jewish Mission work in Jaffa, who has just returned to Scotland, considers that there was no basic racial antipathy between Jews and Arabs, many of the present difficulties being due purely to the efforts of terrorists and political agitators. He told of Jewish and Arab girls growing up peacefully and happily together at the Church of Scotland Tabeetha School for Girls, Jaffa. Dr. Sacki, a doctor at Tiberias Mission Hospital, Palestine, also endorsed this view, telling of the Jew and Arab nurses in training at the hospital and the patients, Jew, Arab, or foreign, who were treated side by side in its wards and clinics.

¶ *The world presents a contrast of material omnipotence and moral futility*

Spiritual Power for an Atomic Age

W. R. Forrester

THE shops are overstocked with electrical gadgets. But we have learned by painful experience how helpless we are when in an all-electric house there is a power-cut: all for the lack of the one thing needful, the power on which we depend. Deep down in the bowels of the earth miners get coal, their work is unseen, and its conditions unknown by 999 out of a thousand who depend on them. Suddenly the miner, a hundred years ago barely emerging from serfdom and scarcely yet rid of his inferiority complex, finds himself the hub of the industrial universe, the saviour of society, because he is the man who produces our main source of power.

Far up the glens of Scotland, almost silent, and more and more desolate till yesterday, great barrages and flumes and power-stations are being erected. We deplore the rape of our rivers, but beauty and quietness are ruthlessly destroyed to make available another source of power.

Certain areas of the world contain beneath the surface great reservoirs of oil, either encased in shale or floating in enormous cisterns in which it has been distilled. The presence of this oil makes the most barren, inhospitable country suddenly important, and if it does not exactly blossom as the rose, it speedily develops a mushroom-like growth of derricks and refineries and what not. Statesmen, pondering over their maps and framing their policies with a view to their countries' needs and interests, are compelled to stake out a claim to secure sufficient oil, for without oil no nation can become great or safe in war or in peace. Petrol has been called "the evil spirit of our age." Oil politics are perhaps the most sinister interests deflecting the ideals of nations and preventing world brotherhood. America needs oil, Britain needs oil, Russia needs oil, France needs oil, and the high-sounding phrases of the Charter of the United Nations seem only to shelter and disguise the unscrupulous attempt to seize, safeguard and exploit the supply of oil as a source of power.

Shut up in vast laboratories and technical plants with an almost monastic seclusion, scientists and technicians are scheming feverishly how to develop and apply atomic energy, before our coal supplies are exhausted, before we consume the last drops of the oil that has been distilling for millions of years. They have already learnt how to "meddle with the constitution of the universe" in releasing the atomic bomb, to-morrow they may succeed in developing new sources of power, so that we shall no longer be compelled to shiver with apprehension at the whim of a John L. Lewis, or grab chunks of the oil-bearing territories of the world and defend our economic life-blood by vast armaments. But again we shall need to control the deposits of uranium, and a new priesthood will grow up, of those who can manipulate and control this source of power.

But if . . .? If all their power politics, their coal politics, their oil politics, their atomic politics, and

all other possible politics, depend upon something which is not natural at all; if the men who dig the coal, who pump and refine the oil, who explode the atom, remain men and never are what they sometimes pretend to be—"as gods"; if there is a power-problem of the soul more difficult than the problem of natural power? Any psychologist will tell how pervasive is the power-motive in human psychology. The modern world sought salvation by gadgets, and the gadgets, wonderful though they are, are useless, or worse, are deadly when the people who use them are not morally capable of wisely exercising them. Our tools have turned against us and become dangerous weapons, till the world is a tragic contrast of material omnipotence and moral futility.

WHAT if there are certain laws of the spiritual life, and a whole world of the soul and of the relations of souls that need to be sustained by prayer as this world of machines needs to be sustained by coal and oil? The humanist replies: "That may be so, then let us set to work to generate spiritual power." And his arrogance in compassing heaven and earth is dwarfed by his pretension to save his own soul and create a world of synthetic moral values in which men and nations can dwell in peace. That is where human knowledge and power become demonic, when man begins to think that he is God. A man who has no other god will in the end believe himself to be God.

The sources of power in nature are not of man's contriving or creating. Man can at best discover, release, and make use of them. So is it in the soul and in the societies of men. Men long for a release of spiritual power which shall accomplish morally what the release of atomic energy is doing materially.

But we do not have to wait for this, speculate about it, attempt to generate this spiritual energy. In the second chapter of the Acts of the Apostles we read of the coming of the Holy Spirit at Pentecost, when a little group of selfish social atoms were suddenly transformed into sources of supernatural spiritual power. The barriers of race, class, sex and language went down like a brick wall before an atom bomb. Something happened of decisive importance for the history of the Church and of the world. And it is exactly the sort of thing that is needed now, as we gaze helplessly at the demonic forces hastening the world of men from catastrophe to catastrophe towards apparently inevitable chaos and ruin.

In a world such as this, possessed by devils, the religion of the average Christian is little better than a boy armed with a peashooter trying to stop a tank. It is not our business, because it is not within our power, to generate spiritual energy. Our business is to learn to transmit spiritual energy which was made available in the subtle alchemy of the soul, when Jesus died and rose again, and at Pentecost the Holy Spirit came to possess the Church. Whenever we see a man intoxicated with God ("these men are full of new wine") on his knees praying with fullest surrender for pardon for himself and the full purpose of love for his brother man, we see a soul rendered transparent to the grace of God—its light, its power, its wisdom, and its love.

The world of to-day is perishing for lack of prayer. God in His providence has ordained that souls cannot live and grow in grace without prayer, nor can societies cohere and continue to be serviceable to men's noblest dreams without prayer. The wheels won't continue to go round without this spiritual energy. Prayer is not irrelevant to the work of the world, prayer sustains it, and without prayer the very power it can command will be the cause of its undoing.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain to me night and day
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

Nobody reads Tennyson nowadays, and few people retain this sense that the most important things in life are not material things. All unconsciously we have come to acquiesce in the prevalent belief that the spiritual world, if there be any, is but a pale shadow of the material world. We do not really believe in the supremacy of the things of the spirit, because we are engrossed in the cares and the wonders of a world so full of triumphs and terrors as is the world of to-day. And so many admirable institutions, ecclesiastical and secular, are like bits of complicated electric machinery during a power-cut. Can anything be more ridiculous, or more symbolic, than a host of tramcars festooned along our streets because the power is off.

THERE are signs of life in the Church, the picture is not altogether black. The Church has a disconcerting way of confounding our despondency. We are so apt to assess the possibilities and resources at our disposal in humanist terms, forgetting the new light that is always waiting to break forth from the Word of God, and the irresistible resources of spiritual power available. The most noticeable and lamentable lack in our church-life these days is the absence of expectancy, as if the Lord had forgotten to be gracious, as if the day of miracles had long gone by.

It is more than probable that we must be rescued from this post-Christian apathy and belief in organization by the alertness and spiritual sensitiveness of the churches that are new in the faith. Already the representatives to œcumenical conferences come back rebuked and quickened by their fellowship with those whose faith has reacted to persecution and crippling difficulties by revival and an enterprising initiative. It may be long before the churches of the West awaken from their "dogmatic slumbers," to realize that they can no longer presume on the security and privilege of the countenance of a liberal State. The only reply to a demonic world in an atomic age is a Church that takes Pentecost seriously, not as an experience of the Golden Age of the Faith nearly two thousand years ago, but as the evidence of the power of the supernatural in human life and human affairs, through the Holy Spirit, from age to age.

WE are painfully learning the limitations of legislation and of education without evangelism. We have seen the end of the era of liberal humanist illusions about the perfectibility of man. It is hard to say whether Buchenwald or Hiroshima is the more horrid revelation, but each in its hemisphere leaves the whole world aghast on the brink of hell. A secular society, we know, is a contradiction in set terms. We have seen the world emptied of religion, swept and garnished, and we have also seen the seven devils, each one more horrid than the last.

The danger is that the masses of men and their leaders, recoiling in horror from the spectres of to-day and to-morrow, may lay hold on the antiseptic properties of religion and try to make use of it to boost morale, to promote national unity, and to neutralize "the acids of modernity." People who in their hearts and their homes feel no real need of religion, who may or may not belong to a church in a perfunctory sort of way, still want the ordinances of religion at the ordeals of birth and death and the crisis of marriage. They wish to have their children taught religion by other people, because it is good for their manners and invests the authority of the parents with a supernatural sanction.

National Days of Prayer and big occasions must have their religious observance, and great crowds flock to them. No part of the work of the B.B.C. is so little criticized as the religious programmes, which must literally be heard by millions, both of the discriminating and of those to whom the wireless has become the indispensable background of all their home life. But all this affects merely the overtones of religion which may or may not have any vital relation to the urgent and personal realities of faith and duty. We may some of us live to see in this country a "*Kultur*" Ministry, such as there was in Germany, responsible for "pep" talks, the spiritual arm of the Government, and the publicity agent for its policy; a Ministry of Spiritual Fuel and Power.

ALL this sort of thing may have very little relation to real religion. As the Sanhedrin soon discovered, Pentecost made the disciples less and not more amenable to political authority. The Ministry of Intercession is not a government portfolio, but a spiritual privilege on which both Church and State depend. Neither the administrator nor the educator wants Pentecost again; real religion of this dimension is acceptable neither to the ecclesiastic nor to the politician. Nor, I am afraid, do many of us sincerely wish this quality of religion for ourselves, for it is more than disconcerting, it is devastating to the pettiness and pride of our lives. The day of the Lord is darkness and not light (Amos 5:18), and the coming of the Holy Spirit brings in the first instance not comfort, but conviction of sin and judgment (John 16). It may be that the mass-mind has become so impervious to grace that many of the most precious things of our lives must be swept away before a Church can emerge that is willing to offer itself to be the Body of Christ.

Ferment and Solution:

The Word and the World at Whitby

E. J. Bingle

I. The Whitby Conference—What was it?

THE world-wide task of the Christian Church is a commonplace of sermons and addresses, but we rarely hear anything about the methods or the machinery by which that task is being carried out. We are not able to picture it clearly in our minds, nor can we pray intelligently for the needs of the world if "the holy church throughout all the world" is simply a vague woolly blur.

We can give a sharper edge to our thoughts and our prayers if we consider the work of the International Missionary Council which held last year a conference at Whitby, near Toronto, in Canada.

The Council is a body composed of twenty-six national councils and organizations; in Britain missionary societies are represented on it through their membership of the Conference of Missionary Societies of Great Britain and Ireland. The Council sprang from the World Missionary Conference held at Edinburgh in 1910, and it has held important world-conferences at Jerusalem in 1928 and at Tambaram, Madras, in 1938. Its meeting at Toronto was a smaller gathering than these, but in view of the gravity of the world-situation and the reports and decisions of the conference and the manifest experience of the Holy Spirit felt by its members it has a valid claim on our thoughts and prayers.

II. Whitby: A Personal Impression by Dr. A. M. Chirgwin, *Chairman of the Steering and Drafting Committee.*

SHORTLY after the end of hostilities the Executive of the Committee of the International Missionary Council met in Geneva to renew contact and make plans. They decided to call an enlarged meeting of the full Committee in 1947, and accordingly in July about 100 people from some 40 countries met at Whitby, near Toronto. The spacious grounds of the school in which the Conference met and the delightful hospitality of the school authorities, provided an almost perfect setting for the occasion.

While the days were well filled with sessions and sub-committees, there was no sense of being hurried, and there was much time for unhurried talk and personal fellowship. This was due partly to good planning and partly to the large place given to prayer. And more than once our hearts were strangely warmed within us. Indeed, I don't think I have ever attended a conference in which there were so many high and moving moments. But it wasn't just a time of fellowship and inspiration; it was also a time of achievement, and I think that Whitby 1947 has carried the world task of the Christian Church a long step forward.

As I have said, it was a meeting of the Committee of the I.M.C.

enlarged to about 100, in order to get a fully representative gathering, and I doubt if within the limit of 100 a more œcumenical company could have been called together. Counting "nationals" only, there were 8 from Latin America; 7 each from India and China; 2 each from Indonesia, Korea and Africa; one each from Fiji, the Philippines, Malaya, Burma, Ceylon, Iran, Syria and Jamaica. Dr. Kozaki, the Moderator of the Church of Christ in Japan, was at the last moment unable to leave Japan and was the only absentee. But we had three Germans with us, and nearly all the other "sending" countries had one or more representatives.

I was specially interested in the number from Latin America. There were 8 nationals and 2 missionaries, or 10 out of a conference of approximately 100. This high proportion was possibly due to the fact that we were meeting on the American continent, but partly also to the growing importance of evangelical Christianity in that part of the world. Latin America, which many claim as "the continent of to-morrow," made its voice heard all through the conference, and the I.M.C. has been invited to hold its next world meeting there.

I don't think I have ever been present at a conference that was so young, especially considering the importance of the issues it had to deal with. When only one or two people can be chosen to represent a country it is usual to find that tried and trusted seniors have been selected. But at Whitby the representatives, particularly of the Younger Churches, were definitely young. Half-a-dozen of them were under 35 years of age, and the average age of all the Younger Church delegates was only 42. The Older Church representatives put up the average, which, for the whole conference, was 52.

Among those present were well-known leaders like Dr. John R. Mott, now in his 83rd year, Professor K. S. Latourette, Dr. R. E. Diffendorfer, and Principal John Mackay of the U.S.A., Bishop W. Y. Chen and Dr. T. C. Chao of China, Mr. B. L. Rallia Ram and Dr. R. B. Manikam of India, Professor Westman of Sweden, and Dr. Hartenstein of Germany, Professor Levonian of Syria and Dr. John Baillie of Scotland, and "coming men" like C. G. Baeta of the Gold Coast, G. Baez-Camargo of Mexico, S. C. Leung and Robin Chen of China, D. G. Moses of India, T. T. Chelliah of Malaya, W. Freytag of Germany and C. G. Myklebust of Norway.

FROM beginning to end the conference was concerned with the one central theme of world evangelism, and it tackled the subject in four stages; first, the place of the Church in the revolutionary world of to-day; second, the Word that God has given us for such a day as this; third, the partnership of the Older and Younger Churches in making the message known; and fourth, the next steps in this expectant evangelism.

First of all, we spent some days in hearing and discussing statements from about thirty countries on the present position of the Christian Church. In some cases it was a grim and even terrible story of destruction and demoralization, in which the Christian Church has suffered with the rest of the community. There was no

inclination to gloss over the distressing features ; on the contrary, there was a realistic facing of the facts.

The reports from Japan, Korea, the Philippines, Indonesia and the Slav world might well have created a sense of gloom and even pessimism, but so far from that being the case the mood throughout was one of confidence and determination. These reports and discussions revealed that totalitarianism, though defeated in the Axis countries, lived on in the great systems of Communism, Islam and political Roman Catholicism. In each case there is a direct threat to the free proclamation of the Gospel.

I DON'T want to give the impression that the conference spent its time criticizing these three systems; what I want to convey is the conviction to which we were led, namely, that wherever these systems are in control, religious freedom slowly and surely disappears. In that sense we are living in an age of closing doors, and we have to be prepared for a stiff struggle if religious freedom is to be maintained during the next decade. This first part of the conference was summed up in a lucid and penetrating address by Bishop Stephen Neill.

The next few days were spent in a study of the Given Word and how to communicate it to all men everywhere. Indian, Chinese, Armenian, German and other theologians took the lead. There was, of course, considerable difference of approach, especially as between "Continentals" and Americans, but there was general agreement about the central Christian message. The Biblical declaration that God took the initiative, and in Christ came into human life for us men and our salvation, and that Jesus Christ is Lord, was affirmed as the heart of the message that has to be declared. It was also agreed that the communication of the message is the business not merely of "ministers of the Gospel" but of every individual Christian, and of the whole Christian community in its corporate aspect.

The share of lay folk in the transmission of the Given Word was one of the emphases of the Conference. Representatives of both Younger and Older Churches affirmed that the advances of recent days were due largely to the work of lay folk. It is they who make contact with the outsider, and it is their witness that is effective in winning converts and in building up the Church.

This part of the conference was guided and gathered up with great skill by Professor John Baillie of Edinburgh. It was brought to a climax in an unforgettable session when six first generation Christians from China, India, the Philippines, Cuba, Belgium, and Iran told of the influences that had led to their conversion. It was almost incredible that people who were converted during their student days are now leaders in the world Church. Such is the creative capacity of the Gospel.

During the next few days the subject discussed was the partnership of the Older and Younger Churches in the task of world evangelism. For this the representatives of the Older and Younger Churches met separately and worked simultaneously at the same issues. Some delegates thought

that it was a mistake to make this division and feared that it might lead to an acute difference of opinion, and possibly an impasse. But these fears were unnecessary, for when the reports were presented to the whole conference and read one after the other, they were so similar that one might have thought there had been some collusion. For a moment the remarkable similarity, even in phrasing, of the two reports left us speechless. then, as one man, the whole conference rose and sang the Doxology. The two documents were afterwards woven together into a single memorandum in which the future relationships and functions of nationals and missionaries are clearly set out.

In future the Younger Churches will be in every sense partners in the world-mission of the Christian Church. They will carry increasing responsibility for the control of personnel, both missionary and national, for the framing of policy, and for administration and finance. This is a long step forward. It means that the Younger Churches will not only have more power, but also more responsibility. They will, for example, have to raise a larger share of the total cost of the work than in the past. It means also that the position of the missionary of the future will be radically changed. He will, for example, become a member of the Younger Church which he goes to serve ; he will pass under its direction and be subject to its discipline.

I want to emphasize the fact that this policy of partnership was not adopted as a consequence of the wishes of certain Younger Church folk who are eager to get power into their own hands ; it is the agreed recommendation of the whole conference. In the more advanced fields these proposals can and should be put into operation without delay ; in the less advanced areas they will provide the pattern for future policy, and should prevent mistakes and false starts. This partnership proposal is more than a clever piece of church carpentry, fastening the Older and Younger Churches together ; it has a religious quality and marks a real advance in mutual confidence. It can be counted upon to remove suspicions and to release new spiritual energies.

ALL through the discussions the end in view was evangelistic. The conference had before it the task of world-evangelization, and was led to the view that that task can best be achieved by a policy of partnership. In other words, the Older and the Younger Churches have decided to become partners in obedience in the service of our common Lord. This section of the conference was summed up in a powerful address by Dr. H. P. Van Dusen of New York.

The final days were devoted to a discussion of the next steps in Christian strategy. They were fruitful, forward-looking days, and were gathered up in a prophetic utterance by Principal John Mackay of Princeton Theological Seminary.

I wish I had space to tell you about Dr. Mott's great utterance on the opening day ; about Bishop Chen's call for recruits. " We had," he said, " 6,000 missionaries in China in 1936 and 4,000 in 1946 ; we need 20,000 by 1956 "; about Dr. T. C. Chao's statement that in fifteen or twenty years the opportunity in China will be gone and

the door closed ; about the plea of Dr. Pyen of Korea, who had suffered torture during the Japanese occupation, to trust the leading of God's spirit ; about Dr. Camargo's description of the Roman Catholic bid for political power in Latin America ; about Professor Spinka's talk of the plight of the Christian church in the Slav world ; about Paul Ramaseshan's statement that the greatest Christian opportunity in the world to-day is in India's villages ; about J. W. Sihombi's plea for support for the new United Church of Indonesia ; about the call of a Fijian, Mr. Tuilivoni, for a United Church of the Pacific ; about Dr. Hartenstein's description of the church in Germany rising from the ruins of his country's life.

THAT God was present at the Whitby conference no one who was present can doubt. Not once but many times His guiding was apparent. One evening an attempt was made to put on paper the results of three days' thinking, and after much care a memorandum was submitted, but the conference with great regret rejected it as inadequate. We all went to bed in chastened and almost depressed mood. But at nine o'clock the next morning we were presented with a document, prepared in the small hours, which was at once and unanimously adopted. There were several such high moments when the conference knew that God was in the midst.

The new concern for evangelism which has been showing itself in so many places of late became articulate at Whitby and found expression in policy and planning. The new partnership that has been started, the new I.M.C. headquarters organization that has been set up, and the other plans that have been made, all have one sole purpose—the winning of the world to Christ. The key word of the conference was "Expectant Evangelism."

What all this means for missionary societies at home, for missionaries in the field, and for Younger churches is fairly clear. It means that we have to fit our policy and plans to what God is doing, and make "expectant evangelism" our motto from now on.

III. Whitby Beacons.

1. *The Witness of the Past Decade.* In the years between the last World Conference at Tambaram in 1938 and the Whitby Conference of 1947 the churches associated with the I.M.C. had suffered from total war. The members of the conference had seen their churches destroyed, their fellow-Christians scattered and in hiding, their resources withdrawn, while some faced known persecution, imprisonment and the horrors of concentration camps. They were able to report that the Gospel had been a vivid reality, that God's resources had been placed at their disposal and their membership of the body of Christ had been immeasurably deepened ; their awareness of the Lord's presence and the promise of His coming in power had carried them through catastrophe and chaos to triumph. Even the enmities of war had not broken the fellowship of Christ's Church, and that fellowship had been restored with miraculous speed on the cessation of hostilities.

2. *The Challenge of the Present.* Coming from forty countries, the members of the conference

could give an accurate picture of the world in which the Gospel is to be proclaimed. The work of healing and recovery will take decades rather than years; meanwhile the increasing power of governments and the exigencies of planning may restrict personal spiritual development. Racial division and suspicion are on the increase and economic rivalries produce tension and hatred. There is a growing despair of Western civilization and a feeling that the Church shares in its merited condemnation. While some speak of another war as inevitable, all are frustrated by anxiety and the tragic drift of the world into two hostile camps. Totalitarian régimes continue with us and challenge world-peace; spiritual freedom and justice are threatened at their very roots. Such a gloomy situation is not to be relieved merely by political or economic devices, but by a church which, trusting in God's power to guide and uphold, faces the grim realities of the present.

3. *The Given Word or the Rediscovery of the Gospel.* The Church in such a situation is called to revival and reformation. This can only be made possible by the rediscovery of the Biblical emphasis on the revelation of God in the Lordship of Christ, a God who acts in history, in events, in a Person. Such revelation was the creative spring of a new society, the Church, in which the redeeming and recreative activity of Christ was and is made manifest to the world in word and in action. Such action may be of many different kinds, in relief of suffering, in the righting of injustice, in education and philanthropy, but it needs to be expressed and made intelligible. This demands for our age a fresh medium of communication which men can understand, a medium which calls for the profoundest thought of theologians and the simplest enunciation by lay people in their daily walk and conversation. Our reliance must be not on men but on the power of the Spirit who can and does break down insurmountable barriers, in the conversion of Moslems, Brahmins, Communists, Jews. To this miracle members of the Conference were themselves living witnesses.

4. *Expectant Evangelism.* A Gospel such as this must be proclaimed throughout the world. The miracle of our time is that world-evangelization is now possible through the agency of a world-wide church. True, this church is woefully small in relation to its overwhelming task, but it exists. The lines along which it must carry out this stupendous evangelism were sketched out at Whitby as follows:

First, this is a common task of all the churches; evangelism must transcend denominational loyalties. The pooling of resources and increasing common action to meet new tasks must be matched by a flow of new recruits for Christian service in the Younger and also in the Older Churches. These tasks must be grouped in a scale of priorities of which the most urgent is the training of national leaders and missionaries; the next, the supply of Bibles of which there is a world-wide shortage; literature, that neglected Cinderella, needs a new place in our strategy, while the newest inventions, radio, air transport, audio-visual aids, which have already been proved successful experimentally, must be multiplied in use. Co-operation on the field, again a proved weapon in

some areas, needs to be more widely developed through adequately staffed Christian Councils and other agencies.

All this constitutes a colossal task and will cost a great deal of money. It will only be possible in terms of a total commitment of the *whole* membership of our churches; in most countries less than half the Christian constituency gives to the work of the world-wide Church. There is a call to evangelize both the insider and the outsider if forces and resources are to be adequate to the claims of opportunities which may soon vanish.

5. *Partners in Obedience, or the Older and the Younger Churches.* The discovery of the Tambaram conference of 1938 was that the so-called Younger Churches had reached maturity and must henceforth be heard as full and equal members in a partnership in the evangelization of the world. The war, though it hindered communication, undoubtedly strengthened this development, and the tides of race and nationality since the war have further increased it. The Whitby Conference was concerned not so much with this new fact of partnership as with the terms on which it is to be organized to promote most effectively the Great Commission.

Both Older and Younger Churches need to be better *churches* in terms of inner life, missionary responsibility, œcumenical sense, stewardship and lay leadership. Without a raising of the level of spiritual life, neither partner can adequately carry out the terms of the partnership.

That partnership involves common tasks and obligations, in the pioneering of the Gospel where it has not been preached or has not taken root, and in the willingness to provide the best men from both Older and Younger Churches for this overriding aim. The "kingdom overseas" is not—and, indeed, never was—a field for the second-rate.

THERE is involved a partnership in personnel by which the younger churches must develop a more adequate machinery for the recruitment and training of national workers, while the missionary sent by a church from outside the country in which he is to work should be prepared himself to work with and under the church to which he is sent.

Financial adjustments, often of a delicate kind, need to be made in such a partnership, but the outstanding implication for the home churches is that missionary giving must be thought of, not in terms of supporting "our" missionary, as of assisting our brethren overseas in their evangelistic task. This requires radical changes in our missionary propaganda.

Partnership also demands a new angle on policy-making, by which both churches share in the work of survey and planning, in the distribution of personnel and resources in accordance with a strategic plan, in mutual consultation by exchanging visits of pastors and laymen. The institutional life of the Younger Churches, in hospitals, schools and colleges, bulks far larger than is realized at home, and is least likely to achieve self-support within measurable time. Even so, partnership in administration is

of equal significance for the upbuilding of the church.

This new fact of partnership is not widely known at home, nor are its implications realized. Unless it can be made known and prayed over, the missionary work of the church will rest on false foundations. This is the more urgent in view of the unions of churches which have taken place in Japan, China and India—and more are planned.

IV. Prayer and Propaganda.

WHILE some of these facts and the inspiration derived from them have been known for some time, they are not widely known to the generality of ministers and their flocks. The implications of this new situation are hardly realized, yet they are of the greatest importance for the work of the churches here and overseas. The church at home is languishing because it is neither living nor praying in a world - dimension, while the Younger Churches overseas may neither give nor receive (and they can do both) for this same reason.

There is a Church throughout all the world: it is broken, weak, pitifully small, not very wise and certainly not powerful, but it is there and it has survived the shocks of total war. Our whole missionary strategy, our exhortation and giving, our propaganda and planning must group themselves around this new fact. The heroic days of the European pioneer-missionary are over; the centre of the picture is a heroic church which has braved the storm. We need much more information regarding these churches overseas, the product largely of missionary effort in the providence of God. That information needs to be shared as widely as possible, by the spoken word, by drama, radio, cinema, or any method which will impinge on this tough-minded visual age. Missionary societies are working on these methods and can help; the problem is to get people to use them.

The problem is more serious because it is not merely a question of technical methods, it is a change of mind, a new setting of the will in relation to missionary work. We are not doing good to the benighted heathen; we are co-operating with our Christian brethren overseas in evangelizing their countries. We may yet have to call in their aid to help us evangelize our own—and they have a rich experience to offer us in this connection.

A CHANGE of mind in these matters is not something which we can induce in ourselves or others by a fresh dose of propaganda. The technique of propaganda has been so skilfully and relentlessly applied to the minds of our generation that we can hardly believe anything at all. Such a change of mind can come only from above, from God. We need to face this new situation in the light of God's providence, seeing opportunities and difficulties within the range of His power, reading the signs of the times as His prophetic word to us. So understood, this new word from the Whitby conference is matter for thanksgiving, for penitence, for guidance and enablement. Prayer is the key to this situation, if we are to seize these opportunities which God in His mercy is offering us and which may only too soon pass from our grasp.

¶ *The present situation presents an opportunity for evangelism never before equalled*

Formosa—Yesterday and To-day

R. G. P. Weighton

ONE hundred miles off the south-east coast of China, lying like a fallen leaf on the waters of the Pacific and right on the tropic of Cancer, is the island of Formosa. In the sixty miles of width from east to west and the two hundred and forty miles from the extreme southern tip to the northern port of Keelung, it possesses a variety and beauty of scenery unmatched anywhere. On the west lies the broad coastal plain, rich farm land intersected by broad rivers flowing to the sea. Here are the populous towns and villages, the military roads built by the Japanese, the railway, the rice fields and the sugar plantations. Here can be seen the peasant farmer, patiently planting out his rice or ploughing behind his buffalo, the bamboo groves around the farmhouses, and the tall and graceful betel-nut palms.

Inland, the scene is a complete contrast. The rugged mountainous backbone of the island runs clear from north to south in range after range of ten-thousand foot peaks, spilling in giant ridges down to the plain on the west and falling abruptly in towering cliffs down to the sea on the east. The lower slopes among the foothills are terraced for rice; higher up, tea is grown, and then, up to the timber line the mountains are thickly forested with camphor trees, spruce and giant cypresses. Here are the gorges, the rushing torrents and the narrow paths from which the earth seems to fall away beneath one's feet down into the misty depths of the valley below.

The people of the island form two distinct groups, the people of the plains and the people of the hills. The latter are the original inhabitants, tall, brown-skinned folk akin to the Malayan and Polynesian, numbering about 150,000. They were driven into the hills in the seventeenth century by invading Chinese from the mainland. Chinese immigrants continued to come over in increasing numbers until now they form by far the greater part of the population of around six million. Most of them are from the Amoy area, but there are some Hakka folk who are quite distinctive in speech and dress. The main cultural and religious influences in the island were, therefore, for a long time Chinese, and links with the mainland have always been strong.

In 1895 a major break occurred. Under the terms of the Treaty of Shimonoseki, signed at the conclusion of the Sino-Japanese War, Formosa was ceded to Japan, and for the next fifty years, Japanese influence penetrated to every corner of the island. The narrow, tortuous lanes of the old towns gradually gave place to broad modern streets, roads were built to link up the towns, and an efficient railway system spread from north to south. First-class ports were built at Keelung and Takow, sanitation and electricity were introduced, and a modern educational

system was established. Formosa was brought not only into the stream of Japan's material progress, but also into the stream of political developments. As a colonial possession, it first felt, along with Korea, the effects of the rising tide of militarism in the years before the war. Efforts were made by the Government to stamp out every link with China, and to Japanize the language, customs and thought of the people. Nationalistic feeling was whipped up by parades, distorted news and propaganda. The campaign was intensified after the attack on China in 1937; the authorities saw spies round every corner and nerves were everywhere on edge.

Without any real sympathy with the expansionist aims of Japan, the Formosans felt themselves helpless in the face of events they had had no hand in shaping. Inevitably, the drift towards war set in, and culminated in the attack on Pearl Harbour in December, 1941. Throughout the war, Formosa was technically enemy territory; it has now become reunited with China in accordance with the agreement reached at Cairo between the allied leaders.

Such, briefly, were the eventful and somewhat insecure circumstances in which the Formosan church was born and came to maturity. So far as we know, Christianity first reached the island with the advent of Dutch and Spanish missionaries about 1620. They made a number of converts, but their work did not survive the wiping out of the small European communities by the invading Chinese thirty-seven years later.

The modern period began when Dr. James Maxwell, a missionary from England, landed in Takow in May, 1865. The population by then had risen to about three million, mostly of Chinese origin, and, as in China, opposition to the preaching of the Gospel arose chiefly from ignorance, suspicion of foreigners, and superstitious fears. Despite this, a community of Christians gradually came into being in the south of the island, to be followed by a parallel development in the north begun by Canadian missionaries in 1872.

BY 1895 there were perhaps two thousand adult Christians in Formosa, a few ordained ministers, Christian schools and hospitals. The coming of the Japanese in that year had at first no great direct effect on the young church, but assisted it by making life and property more secure and replacing the arbitrary and corrupt rule of the mandarinate by a uniform system of law and government. Up to this time, lack of staff and funds had prevented the English and Canadian missions from beginning the work of evangelization amongst the mountain tribes, although they had often cast longing eyes in that direction. With the advent of Japanese rule, however, the way to the mountain villages was barred. The tribes were cordoned off in reservations and resistance was countered by merciless reprisals. Periodic outbreaks continued to take place, however; the last major one occurred in October, 1930, when many on both sides were massacred.

As the desire of the Colonial Government to integrate Formosa body and soul into the Japanese Imperial scheme intensified, the

Christian church appeared more and more as an obstacle in the way of achieving this end. First, the Christian church did not employ the Japanese language in its services, for few of its members would have understood ; hence it was regarded as perpetuating the old associations with China. Secondly, the church, being a supra-national institution, had links with foreign countries, and even had agents from Britain, Canada and America at work within its organization. This was an offence to the super-patriots, as all foreigners were obviously spies. Thirdly, the church proved awkward about accommodating itself in doctrine and practice to the requirements of Shinto, the ancient animistic religion of the Japanese, now refurbished and dressed up in new political clothes to serve the ends of the nationalistic groups in power.

THE most serious clashes occurred over the Government requirement that on specified days all schools should march in a body to the Shinto shrine in the neighbourhood and make obeisance as a token of loyalty to the Emperor and the Japanese nation. The Formosans were generally quite willing to obey orders, if only to escape the unwelcome attention of the local police, but for Christians, attendance at the Shinto shrines involved more than mere patriotic duty. The Christian schools on the island underwent severe criticism from the authorities, Japanese patriotic societies, and the press. The virtual elimination of "missionary" influence was the result. It should be stated that Japanese Christians were of considerable help throughout these difficulties, though they themselves had to walk very circumspectly. The church itself succeeded in avoiding an open clash with the authorities, but was under constant pressure from the Government to effect "reforms" of one kind or another. The total Christian community had by 1939 risen to about fifty thousand, less than one per cent. of the population. Against the might of an imperial power in the grip of a wave of hysterical nationalism, how weak! Yet it outlasted its enemies.

Police intimidated preachers and pastors, whose sermons were scrutinized for any signs of "dangerous thoughts"; children were asked, "Who is greater, Jesus Christ or the Japanese Emperor?"; foreign missionaries were spied upon and hindered in their work ; Bible teaching was wiped off the curriculum of the schools, and open evangelism became extremely difficult. But just such circumstances had been foreseen. The energies of the missionaries for the last decade or so had been bent on preparing the Formosan church for independence.

By the time that association with foreigners had become a hindrance rather than a help the church was practically self-governing and self-supporting. In 1940, the last group of missionaries was forced to leave, and for six long years the Christians in Formosa had to face persecution and temptation alone.

At last the day of liberation dawned. It brought an end to the rule of Imperial Japan, but as in many another "liberated" country, the high hopes entertained with the end of the war were not fulfilled. The economy of the island has been severed from that of Japan, with which it was closely

integrated, inflation has spread from China and prices have soared. These things might have been endured if a sympathetic and efficient Government had appeared on the scene with the promise of ultimate stability. Unfortunately, such was not at first the case. China had immense problems of her own to grapple with, and simply did not possess enough experienced administrators of the requisite ability.

Oppression the Formosans had known before, but they were not used to inefficiency, graft and corruption. Nevertheless, the political situation is improving, and given good and stable government, in which the Formosan people themselves can play a worthy part, Formosa can become a real land of promise. Rich in many natural resources, it can feed itself and export a considerable margin of rice to feed Asia's hungry millions. There is real opportunity here for China's political leaders and Formosan men of vision and ability to get together and raise the standard of life and culture of the island far beyond what it has enjoyed in the past.

Only since a handful of missionaries returned to the island in 1946 has it been possible to assess the effect of the war years on the Formosan Christian Church. One thing is clear, it has suffered. Theological education was suspended; hence no new ministers were trained; death, mainly from tuberculosis, depleted their numbers; others were forced to leave their churches for economic reasons. When the bombings began, thousands of people took to the hills and many congregations were scattered. The authorities became more oppressive and the loneliness of the faithful Christians must have been frightening. Nevertheless, thrown back on its own inner resources, the Christian Church discovered a new sense of being the handiwork of God, and was ready when the time came for a forward move.

SINCE the end of the war, new projects, such as prison chaplaincies, have been undertaken without any promptings from outside. Preparation for youth conferences, Bible-study groups, new Christian literature and other projects were put in hand. When the missionaries returned, they found a church which had come of age, but which was eager to reforge the broken links with the wider Church outside. Naturally, assistance from abroad, which but for the calamitous war years might have been dispensed with, will be necessary for some time. The setback has been serious and the need is great. Yet what has stirred the imagination of those who eagerly awaited news from post-war Formosa is not so much the need, but the opportunity.

If the end of Japanese colonial rule has meant economic and political upheaval, it has also meant an end to officially inspired anti-Christian and anti-foreign propaganda. The first missionaries to arrive back were almost mobbed. Christians and non-Christians alike told them, "We're glad you're back!" The prestige of Christianity is high, especially the Christian schools, which have almost doubled their capacity. Everyone wants to learn English, but in addition they want to know if Christianity has any guidance to

offer them in this terrifying new world into which they have been thrust by the swift march of events. Missionaries are free to travel again, and are besieged with requests for a visit from every church in the island. Theatres and public halls are open once more for special meetings. The most exciting news is of a Christian movement which had come to birth amongst the mountain tribes during the war, violently suppressed by the Japanese, but now spreading rapidly as it works in the open.

For the past few decades circumstances dictated a policy of digging in till the storm blew over. That the Church has survived its time of testing is proof of the solid foundations which then were laid. But the storm has passed. To those who remember the pre-war days of restriction and suspicion, the present situation, despite its other drawbacks, spells a new word, opportunity ; an opportunity for open evangelism of every kind which has perhaps never before been equalled in the history of the island.

It may not last ; that is why we should not, dare not, fail now to exploit it to the full.

From Peru to Polynesia by Raft

ON April 28 last, six Scandinavian scientists set out from Callao, Peru, on a forty-five-foot balsa raft. They were familiar with the literary and archæological testimony to the existence of an ancient culture in Central and South America, which rivalled that of Egypt and Assyria. There was a tradition of an imperious race, members of which voyaged westward from Peru, spreading their remarkable culture as far as Asia.

These scientists held, with some others, that there were indications of trade between South America and the Pacific Islands many centuries before Christ. So they set out to prove the possibility of drifting and sailing by way of the Humboldt current and the South Equatorial current across the Pacific Ocean to Polynesia. After ninety-seven days and 4,100 miles of drifting, the raft arrived at the Raroia reef in the Tuamoto Archipelago, easternmost chain of Polynesia, thus proving their contention.

The epic achievement of the six Scandinavian scientists in crossing the ocean on the "Kon-Tiki" raft was attempted because of a belief in the essential greatness of the old Tiahuanaco civilization on the "altiplano" of Peru and Bolivia. Even to-day, after the millennial mists of tradition have given way to over four centuries of European influence, the Andean Indians still retain their ancient social structure and communal life. Indeed, one of the interesting signs of the present vigour of their race is the gradual recapture by the Indians of their rightful place in the national life, the official recognition of their indigenous communities, and the revival of much of their culture.

Our belief, as Christians, in the immense possibilities of the Andean Indians should move us to even greater achievements on their behalf for the Saviour's sake.

Now that the New Testament has been translated into their language and the Gospel is being preached to them, there is an encouraging response. It is heartening to see these Indians finding, in the Lord Jesus Christ, the Saviour of their souls, the Satisfier of their deepest yearnings and the Supplier of their spiritual needs. What if the response becomes so vigorous that Andean Indians cross the ocean anew, this time to spread the Gospel of Redeeming Love?

JOHN SAVAGE.

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¶ *Medical missionaries are up against age-old customs and taboos.*

The Indian Village Scene

M. J. Rolles

IMAGINE that you are standing on the seashore at dusk, when the sun has set, leaving only a red glow in the western sky. The waves roll in towards your feet and recede with monotonous regularity. As you gaze the waves change and you find that you are no longer looking at a waste of water but at a sea of human faces, men and women crowding together as they come towards you and recede, and the moaning of the sea is now the moaning of human suffering. There are the halt, the lame and the blind; women with diseased and emaciated babies in their arms; men and women bent low with the weight of unmitigated sorrow, "whose lives are without joy and without hope"; faces which reveal fear-ridden souls, faces which, because of suffering, are old before their time.

You are no longer on the clean sands of the English coast but standing in an isolated Indian village, miles away from the nearest hospital. On one side there is a stagnant pool, green and stinking, in the middle of which is the discarded carcass of a buffalo. Nearby is a pile of fowls wiped out in a day by chicken cholera, and bunched up together are the depressed-class houses with no trace of sanitation as we know it. Near the doors are earthenware pots containing waste water in which mosquitoes breed. There is filth in the street because it is no one's business to clear it away. And all the time there is that human sea surging forward with pleading eyes which beg for help.

Right in the front there is a little eight-year-old girl, daughter of a Brahmin priest, struck down four years ago by infantile paralysis. She will never be able to walk again. A Mohammedan boy is bending over to support his middle-aged mother who has cancer of the breast, too far advanced now for an Indian hospital to do anything for her. There is little Martha, who two years ago was run over by a bullock cart and now can only drag her legs along with the aid of crutches. Near her is an old man, his face twisted in pain because he has an abscess in his knee. A local quack has "fixed" it with cow dung, but unless something scientific is done about it he will lose his leg, and in all probability die. Others crowd round, suffering from malaria, enlarged spleens, dysentery and malnutrition, some curable, others apparently hopelessly far gone. But all have one plea, and only one: "Please help us. Please do something for us."

As you stand and look upon them you feel moved with pity and helplessness. The vastness of the problem and the depth of such desperate need is overwhelming, and you want to turn away, but you cannot. A voice just behind you is speaking, and you know that Christ is standing there, looking at that great mass of humanity, and suddenly you feel that you are looking at those people as He did from the Cross, as you know He

has looked at people all through the ages, with deep love and sympathy and understanding in His eyes. He is speaking: "Go and heal them in My name. I am come that they may have life, and have it to the full. Whoever serves the least of these, My brethren, serves Me." To turn away from the sea of faces only means turning to face Christ and the reiteration of His command: "In My name go and heal them."

IN contrast to the Indian village scene, think of a modern hospital in England, with its clean wards, its skilled staff of doctors, nurses and technicians, its latest operating rooms and equipment. If we have an accident or fall ill suddenly, we need only telephone to a doctor or hospital and an ambulance is sent. From the moment the ambulance attendants take charge we know that we are in safe hands, and the best medical or surgical and nursing services are available to meet our need.

Behind this efficiency lies a long history of struggle and of enquiry. To realize the tremendous advance made even in the last two hundred years we have only to read books like John Knyveton's *The Diary of a Surgeon in the Year* 1751-52. In those days there was no sanitation in the hospitals, but dirt and lice abounded, bathing of the patients was rare and the smell was appalling. As bacteriology was unknown, the surgeon's wound almost invariably went septic, and granulation was the only method of healing. Patients were arranged three or four in a bed, head to foot, children crammed in six or eight together. Women in the early stages of pregnancy were put in a bed with the dying, so that both might be comforted!

The improvements wrought during these last two centuries are almost unbelievable against such a background. The high standard of medical work in the West is to-day having its influence on nearly every country in the world, but the Western scientific approach is still only touching the fringe of a great need in countries like India and Africa.

If we go back to the pre-Christian era in India we find that medical practice was highly developed. The most outstanding names in Indian medicine are Charaka, Sushruta and Vagbhat. Writings of considerable length bearing their names have come down to us, although in the course of time these writings have passed through many hands. The Charaka Samhitta gives us this plan for a hospital:

> Whilst it must be airy it must not be exposed to strong winds. It must have ample space for walking, and must not be overshadowed by high buildings. It must be guarded from smoke, sun, moisture and dust, and there must not be unnecessary noises or obnoxious smells. Engineering experts should be made responsible for all the attached buildings such as lavatories and kitchens.

Charaka's motto was: "That which cures is the best medicine, he who cures is the best physician." His code for hospital attendants sounds exacting and surprisingly up to date:—

> A body of attendants should be secured who are of good behaviour, who are distinguished for purity and cleanliness of habits, attached to the person for whose service they are engaged, possessed

of cleverness and skill, endued with kindness, skilled in every kind of service that the patient may require, clever in bathing or washing a patient, well conversant in rubbing the limbs or raising the patient or assisting him in walking, well skilled in making or cleaning beds, competent to pound drugs, ready, patient, skilful in waiting upon one that is ailing, never unwilling to do any act that may be commanded by the physician or patient to do.

THIS represents one of the most interesting periods in the Orient. It is the period which saw the rise of the great Asoka whose empire included the whole of India except for a small part of the extreme south. He was a king comparable in many ways to our own King Alfred. He became the patron of the arts and sciences, and his rock edicts will stand as a memorial to his gracious reign. Hospitals flourished and the health of the people was of the utmost concern. At that time physicians were astute enough to introduce musicians and story-tellers into their hospitals so that the patients could be helped psychologically to overcome their ailments. The universities of Nalanda, Taxila, Ujjain and Benares were famous throughout the then known world, and students and travellers, especially the Chinese, have left documentary evidence of the kind of learning imparted to the students, and of the type of buildings used, much of which has been confirmed by recent excavations.

Education in India made great strides, and Western medicine was widely appreciated ; but while it is well developed in the cities and in some of the towns, it is only touching the fringe in village areas. In some parts of the country Ayurvedic physicians (Hindu system) have been stirred into greater activity because of the growing nationalism and are endeavouring to compete with those who practise according to Western methods. But in the main the village is left to the tender mercies of the local quack and peripatetic charlatan. I met one of these tourists one day on a 'bus. His chest was covered with medals, and since there was a circus in the town I was indiscreet enough to ask him whether he was the manager. Although he was not indignant he certainly looked hurt, and he took from his pocket a leaflet which he handed me. On it was his name, and underneath he advertised himself as an " Eyes and Piles Doctor."

SUCH men are common. They visit a village one day, perform their operations on gullible patients, and the next day are gone. Many blind villagers are left behind to tell the story of such treatment, poorer by several rupees. Practically every village teacher dabbles in herbal treatment by which he supplements his meagre income, and his people are too trusting and too ignorant to doubt his veracity and capability. There are, however, some men (Hindus, Christians and Mohammedans) who set themselves apart as physicians. They acquire certain titles—and titles and degrees are all too easily obtainable outside the universities — and within limits are doing quite good work, but such men are all too few. Financial considerations often become all important.

In the Telugu area no change in this connection has taken place during the last two decades. Here are extracts from medical reports

written in 1929 which could be written with very little alteration to-day. The first comes from Miss A. D. Lawson Nursing Superintendent of Jammalamadugu hospital.

> The malaria epidemic being at its worst just then, quinine was in demand on every side. . . . Unfortunately, many of them had tried other remedies before coming for the right one. The so-called "native doctor" must have made a fortune in those days. He had treated little children (*via* the eyes) with rust, powdered tobacco leaves, and other quack medicines. He had branded others beautifully, and they, poor victims, had paid him just what he had asked for, with the result that they had nothing left with which to pay for real medicine.

The only alteration one need make in that statement is that to-day quinine is almost unobtainable.

Dr. A. R. Driver, at one time superintendent of the same hospital, gave a vivid picture of conditions in the surrounding Cuddapah District.

> Apart from our London Mission hospitals, the only hospital in the district worthy of the name is the district headquarters one at Cuddapah. This is fairly well staffed and equipped, but, on account of the lack of proper roads over most of the district, is practically inaccessible to the poor who form the great majority of the population. There is also, it will be noted, a Government institution in Jammalamadugu itself. Its chief function is the disposal of the medico-legal work of the *taluk*. This not infrequently amounts to as much as one case of murder, or one or more of "grievous hurt" a week, and as many of these cases involve an unsavoury post-morten and two or three trips to the courts, it is probably a class of work of which we are well rid.
>
> Scattered over these five *taluks* are six or seven "rural dispensaries." Such amount to a small room or two, meagrely supplied with drugs and instruments, presided over by a Government-trained man, of comparatively mediocre qualifications, who is subsidized by Government or by local bodies. This system is of recent development, and represents a laudable attempt to bring Western medicine within the reach of villagers who otherwise would be far from medical aid. The scheme is still largely experimental, and it will be long before any such provision displaces the native medicine man who with the aid of a few crude drugs, and the free invocation of magic, does some good—and infinitely more harm. It is fair to say that these batten on the ignorance and illimitable superstition of the people, who, in their pathetic faith in these, exhaust their scant resources and diminish, all too often, their chances of eventual recovery.

THAT is how things stand at present. Opposite our camping rest house there is a "Local Fund" hospital, which comes under the direction of the District Medical Officer. Now and again we have a doctor who has a sense of service, but such men are rare in the rural medical service. As Dr. Driver says, the equipment is usually poor and the drugs few. Most of the licentiates we meet are out to serve themselves and their chief concern is to raise their income by bribes. The most lucrative source of income is in connection with medical certificates for court cases. In certain circumstances a doctor is permitted to make a charge for writing

a certificate in such cases, but the charges are clearly laid down. Usually a considerable amount is tacked on to the legal charge.

NOT so long ago a doctor was reported to have received a bribe of Rs.200 for certifying that a man had committed suicide, when he knew that the deceased had been murdered, as was afterwards proved. On one occasion one of our mission servants went to the dispensary and asked the doctor to go to his house to see his daughter, who was ill and in a critical condition. Before the doctor would move from his desk our servant had to deposit Rs.10, nearly two-thirds of his monthly salary. I had to deal with another case because it arose from a quarrel in one of our congregations. One member had been beaten up by several other members. The behaviour was unjustifiable though not unprovoked. The injured man, like so many in the villages similarly treated, went straight to the "Local Fund" doctor with his blood-stained shirt, and for a fee of Rs.15 got a certificate which he handed over to the police. Eventually we settled the matter out of court, and during the negotiations discovered that the Rs.15 had been paid to the doctor as well as sundry bribes to the head constable and others. After I had made the matter known to the Inspector of Police the money was returned, but the procedure was indicative of the corrupt practices of some physicians.

A common way of making money is to tell the villager that he must have a course of three injections which will cost him Rs. 4/8, plus a further consideration for the doctor. One would not mind these charges if the patients really benefited, but so often they gain little relief, and our experience as we travel through hundreds of villages is that the people refuse to go to the dispensaries, even if we are prepared to give them notes of introduction. Their argument is that they are treated like animals and they cannot afford the expense.

The heads of the Government departments are not unaware of the present state of affairs, and efforts are being made to raise the standard of medical training to the M.B., B.S., grade. We are told that in the new plans of the Surgeon-General there is to be a hospital or dispensary within five miles of every village. We have reason to be thankful for such insight and good intentions, but the difficulties involved will take many years to overcome. For one thing, suitable buildings will have to be provided.

A MORE serious problem is that of finding enough doctors, especially of the higher grade, who are willing to be sent out to work in these village centres. Furthermore, there is the all-important issue of ethical standards. It is to be hoped that by insisting on a better educational background and the raising of medical qualifications, the ethical standard will also be raised. But we must not overlook the hardships which such men will have to endure. After living in town surroundings, they will find such work discouraging and sometimes desperately lonely, and unless a man is moved by altruistic intentions the temptation to work for personal profit is considerable.

It is here that Mission and Church can take a vital lead. Right from their inception missions have led in the sphere of educa-

1732

Willing to become Slaves

To reach the negro slaves in the West Indies—people for whom no religious provision was made; subjected to pitiless and inhuman treatment and regarded as outside the pale of Salvation, two Moravian missionaries decided to go and work amongst them although it may have meant to become slaves themselves.

Such a drastic step was not necessary, however, as they were skilled tradesmen and able to earn their own living while free to preach the Gospel.

Thus, in 1732, they became the pioneers of the Protestant Missionary Movement, and for forty-four years the Moravians battled alone so that, despite their chains, the slaves could sing the glories of the great Deliverer and enjoy soul-liberty in Christ.

By the time the work was taken up by other Churches more than 13,000 had been baptised on profession of faith.

In 1947, 215 years after, the work still continues although, happily, not now among slaves, and in otherMission Fields from Labrador to the Himalayas.

This oldest Protestant Missionary Church, whose converts from heathenism are three times as many as the home members of the Moravian Church, and whose work is constantly expanding, must have greater help in these days of increased prices. Do please support it!

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55 to the London Missionary Society; 36 to the Church Missionary Society; 70 to the Church of Scotland (32 of these formerly United Free Church of Scotland); 19 to the English Presbyterian Church; 19 to the Baptist Missionary Society; 18 to the Methodist Missionary Society; 9 to the Irish Presbyterian Church; 6 to the China Inland Mission; 13 to the E.M.M.S.; and 68 to various others. Two accepted Missionaries working with the Red Cross in Free China. The number of students at present in training is 24.

(2) Runs a Home Mission in Edinburgh where these students work; and (3) Maintains a Hospital in Nazareth and Damascus. **Will you help to send Ambassadors of Love and Peace throughout this troubled world?**

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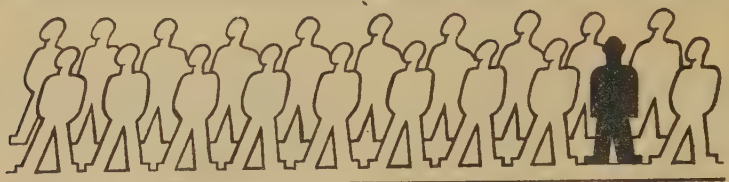
tion. Nearly one-hundred-and-fifty years ago missionaries in India realized that they could not make much progress unless the people were literate, and they believed that the community could only be made literate by educating the children. The result was that schools sprang up in nearly every village where there was a Christian congregation. The time came when the Government began to take greater interest in primary education, and to-day the mission schools are disappearing from the villages and are being replaced by Government schools. There is much difference of opinion among Christians as to the wisdom of letting mission or church schools go. But inevitably the Government must take over this responsible work if it is to be carried on efficiently in the future. The important thing to note is that mission school standards have influenced and are still influencing the work of Government schools.

Medical missions have not been so successful in rural areas. A chief weakness lies in the fact that we have so often been limited in our activities to our central institutions. In many places medical missionary work is being carried on in the villages, but much of it is under-staffed and unco-ordinated. Often those who were responsible for founding medical institutions set out with the object of reaching the villager, but as the institution has grown the demands on those within its four walls have cut down, or completely cut out, the possibility of extensive touring. The people must come to the hospital, the hospital staff cannot go to the people, with the result that only a relatively small proportion of the population is being helped. In the present situation the most important need is to develop a rural medical service within the Church's evangelistic activities. These two must be combined if we are to make any serious attempt to meet the total needs of the people. Dr. Clement C. Chesterman says:

> All over the world medical missionaries should be willing to lose their lives in the crowded centres of population, once they are provided for, and find them again in rural areas. Mr. Gandhi's reply to the writer's question as to the best contribution that medical missions could make to India was: "If only your missionaries would devote themselves to the villagers they would not get medals and knighthoods from the British Government but they would get a knighthood from Jesus Christ!"

DR. A. H. Driver, after ten years' experience of institutional medical work, recognized how essentially true this is. "Rural work," he says, "should be done with the idea of putting a fence round the top of the precipice; at present we are maintaining a hospital at the bottom only." Many doctors in mission hospitals, tied down to their institutions and day by day meeting cases in the last stages, would agree with that observation. Writing in 1944, Miss Lawson gave details which added force to Dr. Driver's comment:

> Returning to hospital work after a furlough of two-and-a-half years, I was struck afresh by the great need in our field for preventive work. Hardly a single patient comes to the hospital suffering from one disease only. Tuberculosis, malaria and syphilis may all be crying out for treatment in one patient. Pneumonia and malaria are quite a common combination, and added to that may be the ever-present intestinal parasites. Per-



Only ONE in twenty

IT is more or less agreed among competent observers that only one Londoner in every twenty attends public worship. But in many districts occupied by London City Missionaries it is true to say that not one in a hundred of the population frequents God's House. Here surely, is a challenge which can only be answered by taking the Gospel to the people—in their homes, at their work, or where they meet for recreation. This is the work to which the London City Mission is committed, in which it seeks the fellowship of Christian people. Will you help to maintain the Society's missionaries as they evangelize the masses of modern London? And will you pray for the conversion of souls through their witness?

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haps a patient comes to hospital to have a cataract removed, but before that can be done her malaria and dysentery have to be treated. Malaria, dysentery, tuberculosis, intestinal parasites: the high incidence of these might be cut down very considerably *if only we had the men and the money* to do some effective preventive work. . . .

People with good qualifications who are willing to spend their lives in some out-of-the-way village seem to be few and far between. I am sure Ronald Ross would be disappointed to know that in many villages the mosquito is still allowed to breed in tens of thousands, and consequently to sap the life and energy of millions of people. As a result of repeated attacks of malaria there are many people in our villages who live on 20 to 30 per cent. hæmoglobin, instead of 100 per cent. as Nature intended them to have. We frequently have pregnant women coming to hospital who have only 20 per cent. hæmoglobin or even less (one had 18 per cent.). By some miracle their babies are born and they return home, bringing to naught the statement in text books, that anyone with less than 30 per cent. hæmoglobin is not expected to live. Perhaps they are not really living, but only existing.

"The men and the money." Is it possible for us to find the men? Are missions and church councils prepared to spend the necessary money? In this respect we are not yet fully awake. We have not yet seen clearly the interrelationship between the "cure" of men's souls and concern for their bodily health. Missionary policy in this matter still remains indefinite. In my own mission we have made sporadic attempts to carry out rural development schemes and to establish a rural medical service within the orbit of our evangelistic work, but we have failed partly because our policy has not been clear, and partly because staffing has been so irregular. Until we have a clear object in view it is difficult to allocate money, and before we can set out to work a given scheme there must be enough workers to carry it through. Even if we gain a new consciousness of our responsibilities for rural medical work, the question of finding suitable workers is going to be the biggest problem in the immediate future.

POSSIBLY there are young men and women now receiving their training who will respond to such a call as Albert Schweitzer did. Speaking of his call he says:

I gave up my position of professor in the University at Strasbourg, my literary work, and my organ playing, in order to go as a doctor to Equatorial Africa. How did it come about?

I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly to us! We are Dives, for, through the advance of medical science, we know a great deal of disease and pain, and have innumerable means of fighting them; yet we take as a matter of course the incalculable advantages which this new wealth gives! Out there in the colonies, however, sits wretched Lazarus (the coloured folk), who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting

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Brian, nine months old, has a determined mother who knows what she wants and won't take "no" for an answer. In the matter of Brian's underwear, what she wants is Chilprufe—and Chilprufe it must be! Well, you can't blame her for insisting on the qualities of Comfort, Protection, and Durability, of this finest Pure Wool underwear and you can't blame Brian for crowing over his luck. In case of real difficulty, by the way, there is an excellent next-best in Chilprufe 'Utility.' Look out for it.

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them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so we sin against the poor man at our gate.

That was the incentive which sent Schweitzer to Africa. To-day the need is as great and no doubt qualified men and women will respond to the call. But before asking them to go out to this kind of work we must make it abundantly clear just what such work will entail. Naturally most medical students dream of the day when they will have a successful practice and security, and also the opportunity for specialization in some department of medicine or surgery. Even if they offer themselves for work in countries like India, many reasonably keep in mind the possibility of later taking their fellowship examinations and so seek to gain as much clinical and surgical experience as they can. If they are able to work in a central hospital all is well; but if they commit themselves to service in a rural area, the chances of specialization are distinctly limited. Much of what they have learnt will form a background to their new work, but that is all. There are no regular opportunities, for example, for major surgery or the type of clinical work common in large hospitals. If they have the inclination they can aim at specializing in malariology or in public health, but if, after a time, they leave such work they will have some difficulty in settling down to general practice in the West.

In these early days rural work involves incalculable disappointments and setbacks. Workers are up against age-old customs and taboos, and in many cases there is little hope of seeing any sort of completion of the task they have initiated. Given the right attitude of mind and a deep sense of vocation these limitations may seem small, and undoubtedly the greatest joy can be experienced in such work.

(*To be continued*)

UNRELIEVED PAIN

I was stopping for the night at an inn on the outskirts of a village in a rural area in one of the northern provinces of China. I had travelled far, and my medical supplies were well-nigh exhausted. I was, therefore, most anxious that no one should know that I was a doctor.

I lay down on the brick bed under a window, the paper panes of which were badly torn. It was a cold night—54 degrees below freezing (F.). The flues under the bed kept me fairly warm for most of the night, but only by frequently turning could I warm that part of my body which was well-nigh frozen by the cold air coming through the torn paper of the window. A little, smoking cruse of oil on a table shed a dim light.

I was tired and unwell and I took a tablet from my small stock of drugs. Someone must have been watching me through the torn paper of the window, for in the morning I was besieged by a crowd of suffering folk—a crowd too big to treat. The look on the faces of unrelieved sufferers when my stock was exhausted is one of memory's pictures which moves me with inexpressible sadness.

Rural medical work is unattractive and unremunerative, even if there were enough doctors to undertake it. What a field for Christian compassion! T. C.

Where there's need—there's The Salvation Army

*JOHN MORRIS MURDERED HIS WIFE

His young children, friendless and alone, were looked after by The Salvation Army during their father's trial. Since his execution, the children have found in a Salvation Army Home the love and care denied them in the squalor and misery of their early years. They are growing up normal, happy children, soon to take their places as useful citizens.

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Tribute from an African chief

Henry Morton Stanley:

Explorer and Missionary

T. Cullen Young

A BULKY manuscript from Buganda was recently entrusted to a British publishing house with a view to its issue in book form as a centenary contribution from the pen of a Buganda chief who was a small boy when H. M. Stanley the explorer reached his country. That, of course, was less than a century ago, for Stanley arrived at the court of king Mutesa only in the month of April, 1875. But some twenty-seven years earlier a first contact between Buganda and the outside world had been established by the appearance of the first Arab from the Coast, one Salim by name ; thus the year 1948 can be roughly taken as marking a century of vital importance to Central Africa's most outstanding native monarchy.

Neither in the book, *Mackay of Uganda,* nor in the monumental record of the Church Missionary Society for the century 1799-1899 by Eugene Stock, is there reference to any work on Scripture translation prior to the coming of the missionaries in reply to Stanley's famous letter to the *Daily Telegraph* written on April 14, 1875. Yet prior work there had been. Our Buganda author makes this very clear, and it has been of the very greatest interest to return to a perusal of H. M. Stanley's own record of the period and find there a really remarkable story of "missionary" endeavour by one whose name would not normally suggest itself in this connection. Perhaps one or two quotations from both writers may be of interest here. I shall give in the first place what Stanley says, in Vol. 1 of *Through the Dark Continent,* about what he tried to do, and follow with something of what I have before me from the African, who can have been little more than a toddler when the explorer was sitting among king and courtiers, deep in talk, at the then royal palace of Rubaga.

About a week after his arrival, Stanley writes:

> Since the 5th April I had enjoyed ten interviews with Mtesa and during all I had taken occasion to introduce topics which would lead up to the subject of Christianity. Nothing occurred in my presence but I contrived to turn it towards effecting that which had become an object to me, viz. his conversion. . . . I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man's disguise, He was seized and crucified by wicked people who scorned His divinity, and yet out of His great love for them, while yet suffering on the cross, He asked His great Father to forgive them. I showed him the difference in character between Him . . . and Mohamed. . . . I left it to Mtesa and his chiefs to decide which was the worthier character. . . . I had also begun to translate for him the Ten Commandments. . . . The enthusiasm with which I launched into this work of teaching was soon communicated. . . . The political *burzah* and seat of justice had now become an alcove where only the moral and religious laws were discussed.

LESS than a week later, Stanley commences his letter to the English and American Press as follows;

> I have, indeed, undermined Islamism so much here that Mtesa has determined henceforth, until he is better informed, to observe the Christian Sabbath as well as the Muslim Sabbath, and the great captains have unanimously consented to this. He has further caused the Ten Commandments to be written on a board for his daily perusal . . . as well as the Lord's Prayer and the golden commandment of our Saviour, "Thou shalt love thy neighbour as thyself." This is great progress for the few days that I have remained with him and, though I am no missionary, I shall begin to think that I might become one if such success is feasible. But oh! that some pious and practical missionary would come here! . . .

Then, about six months later, after a good deal of exploration amid dangers around the shores of Lake Victoria, he writes in September, 1875:

> The Emperor cast covetous eyes on the Bible and my Church of England Prayer Book. . . . I introduced to him a boy . . . who could translate the Bible into Kiswahili for him. . . . Henceforth . . . we were to be seen . . . engaged in the translation of an abstract of the Holy Scriptures. . . . Having abundance of paper with me I made a large book for him into which the translations were fairly copied by a writer named Idi. When completed, Mtesa possessed an abridged Protestant Bible in Kiswahili, embracing all the principal events from the Creation to the Crucifixon of Christ. St. Luke's Gospel was translated entire, as giving a more complete history of the Saviour's life. . . .

It is this final sentence which makes one more than a little surprised that no mention is to be found in Church Missionary Society records of a completed Gospel prior to the arrival of Mackay in 1877, which year is that mentioned by Eugene Stock as marking the "first preaching of the Gospel in the capital of Uganda."

When I turn to the manuscript which has now come to us from the country itself I find ample corroboration for Stanley's claims.

We read:

> The only version of the Bible available at the time was in English out of which Stanley would read extracts which would be translated into Kiswahili by Bafuta, his interpreter. The king then assisted Stanley in spreading Christianity among his people. . . . It was, of course, only too natural that . . . (this) should arouse enmity in the hearts of the Arabs. Hence two factions were developed among the people. . . .

As a background to Stanley's letter to the Press, there comes the following a little later:

> On one occasion the king asked whether the Christians had religious teachers such as the Arabs had. Stanley told the king that there were men and women who devoted their lives exclusively to the work of spreading the Gospel of Christ. This pleased the king so much that he there and then asked Stanley to apply to his fellow-countrymen at home to send out men who would teach him and his people. . . . Stanley expressed his willingness.

IT should, of course, be mentioned that Mutesa and some of his chiefs were able to read and write in the Arabic script into which the interpreter Bafuta put the Swahili text of his translation from Stanley's English readings. Stanley's missionary effort had not to meet

ne obstacle of first having to overome "illiteracy"!

Mutesa was involved in hostilies against the Bavuma islanders lmost immediately after Stanley's rrival, but this by no means put n end to the opportunities for conersational evangelism.

With reference to a refusal by Stanley to accept a gift of some vomen:

> Could his people imagine an Arab declining such an offer? Also Bellefonds the Frenchman would have nothing to do with slaves. It was the king's opinion and wish that all his people should be taught Christianity . . . and from that day on Stanley was kept busy. . . . Men and women used to go to him for instruction. Others spied . . . to find out if the white man kept an African woman . . . but much to their surprise no one could accuse Stanley.

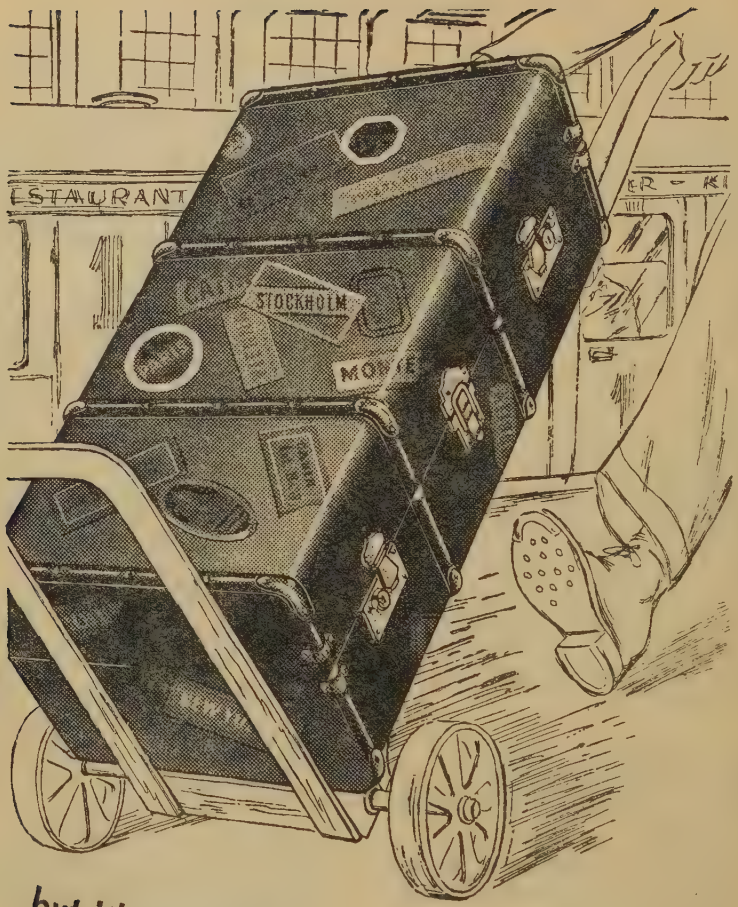
We have now our African author's testimony to the work done on a complete book of the New Testament:

> Mtesa wanted to have some of the lessons written down for his private reading and asked Stanley to let Idi—one of the king's friends—write out for him . . . some portions of the Bible. . . . Thus, after some months of patient labour, the full text of the Gospel of St. Luke was ready for the king's use. Mtesa would read this . . . almost incessantly, either to himself or to his courtiers . . . and he never feared in public to express . . . his preference for the white man's religion over that of the Arab.

Finally, there is an item in the history of Buganda, hitherto, as far as I know, unrecorded:

> After Stanley's departure the king would announce the Lord's Day by firing his famous cannon called *Balisangawo,* at the sound of which all converts would come to his enclosure for the observance of the Sabbath. The day was known as *Sasira,* which implied that the king had pity on his people and absolved them from work on that particular day.
>
> In conversation Mtesa used to refer to Stanley's devotion to the work of Christianizing the people of Buganda. He would recall the time of Speke. . . . Comparing the two he would say that it was evident Speke's object in coming was solely to discover the source of the Nile while Stanley proved himself more of a lay missionary than an explorer. He even suggested that a monument should be erected in memory of Stanley . . . as a lasting memorial to his work to all future generations. Other matters, however, almost immediately claimed attention. Shortly after Stanley's departure there arrived in Buganda a third class of strange visitor known as Turks; coming from the north and presumably from Khartoum.

So Stanley passes onward "Through the Dark Continent." The man who as a friendless English lad (or was he Welsh?) ventured out as ship-boy to America, had carried with him something of great value, to be shared with a people themselves about to venture out into a New World. Perhaps the fact that he is remembered by them as their first ambassador for Christ may turn out to be the kind of monument which king Mutesa would most have desired to see set up. But where is Mutesa's copy of St. Luke? Was it destroyed in the persecutions of 1886? Was it buried with Mutesa in the royal tomb at Nnabulagala? Or does it still lie in some box among the archives of Buganda?



..but it's the label *inside* that counts!

● THE RIGHT LUGGAGE FOR GOING PLACES-

The World To-day

Thomas Cochrane

Japan.

Some doubt is expressed in various quarters as to whether the sudden respect of the Japanese for constitutional forms is likely to persist. The Japanese are not inclined to Communism, but there as everywhere Communists can create trouble, especially in view of the change to a constitutional monarchy and right-wing tendencies to a true democracy. Japan is slowly recovering from the dazed conditions which followed defeat. Her industrious population, which before the war flooded Asia and beyond with cheaply-produced goods, is settling down to hard work. It is to be hoped that mass production tendencies will not too greatly affect her wonderful handicraft in Satsuma ware, ivory-carving, cloisonné, lacquer-work and other delectable products of her patience and skill. There was a time when, as we can verify from experience, her friendship for British people was almost embarrassing. Now, America has a chance of creating international friendship.

During the war, partly voluntarily but largely under compulsion, Christian churches came together in a union which was too artificial to persist. This united church is breaking up. Some groups may remain in a loose federation. Presbyterians, Methodists, and Congregationalists are still within the United Church. Some fundamentalist groups desire to form a Church outside the United Church. Ecclesiastical and doctrinal differences over-ride our Lord's dying wish for unity and hinder the realization of the ideal that "the world may know that Thou hast sent Me." If prayer and a passion for souls were to characterize all who call themselves Christians, the outlook for world evangelization would be more hopeful than it is in the present divided state of the church.

Korea.

The "Land of Morning Calm" is now the scene of political strife. Russia in the north and America in the south stand for opposites in a country which has been sorely tried for several decades by the conflicting interests of China, Japan and Russia. We hoped that Korea would greatly further the evangelization of Manchuria and westward in Central Asia. Her Christian zeal was intense. The Christian Church as a whole is not informed of such trends and tendencies and difficulties: if it were, its pulpits and prayer-meetings would be more intelligent in intercession.

China.

Never in her long history did China so need men of Christian character to deal with her baffling political situation, but China has been noted for a resilience that may carry her through. Christian progress there, in spite of the many difficulties of these post-war days, is most encouraging.

We had hoped for an Asiatic commonwealth in which a happy Manchuria, Mongolia, Turkistan, and Tibet would have strengthened Asiatic fellowship. We have had distressing news of Communistic activities in this region, which

covers an area of four and a half million square miles—more than a million square miles larger than the United States.

This reminds us of the fact that in north-west China, on the hard surface of a court-yard, a map of China was outlined in white-wash. Students who stood around it had been hearing of the unevangelized regions further west, where wild Tibetans, Mongols, and Mohammedans of various races live in tents—regions infested by wild animals, man-eating Tibetan dogs and cruel bandits. A number of students who had heard a call stepped upon the map and formed a "Back to Jerusalem Band" to preach along roads through Sinkiang, Tibet, Afghanistan, Iran, Arabia, Iraq, Syria, Turkey and Palestine. One of the pioneers wrote: "Only to think of the difficulties of this road is enough to make one's hair stand on end." Along the road were bodies of those who had starved or been killed. "Sometimes I heard firing, but my gun was prayer." Another wrote: "We may not reach our goal, but we are willing to dye the warpath red with our blood."

Russia.

Just as Germany persistently prepared for war by talking of encirclement, so to-day Russia has persuaded the majority of her people that she is being encircled, and in a godless community fear and hate are easily spread. Unfortunately, satellite states are increasingly coming under Soviet influence. The possibility of war is being reiterated, and the co-operation of her many neighbours is expected. It is alarming to realize how many countries have been, or are being, permeated with Communism: France, Italy, Greece, Hungary, Czechoslovakia, Rumania, Bulgaria, Yugoslavia, and, to some extent, many others. The formation of the Cominform suggests a change of tactics involving the possibility of direct action, terrorism to a greater extent, and widespread revolution.

We recommend our readers to procure the map prepared by the Bureau of Current Affairs (117, Piccadilly, London, W.1, price 1/-), in collaboration with World Dominion Press, showing the position of Christianity throughout the world.

World communications are becoming more numerous and more speedy. The polar regions are assuming great importance. Siberia and Alaska are less than thirty minutes' distance from each other! North America has in these northern regions the shortest route to world centres. One hundred miles south of the Arctic Circle uranium ores are plentiful for the coming uses of atomic energy. Power incalculable resides in the North American continent, and if Latin America became truly Christian world peace would be assured, in spite of the fact that politicians with an urban outlook and with personal ambitions are seeking to control vast regions which can only be adequately administered by men of character and experience.

South-East Asia.

Unrest and instability continue. A settlement between France and Viet Nam seems impossible at present. In Indonesia, while the Dutch are strong, Communism is, as elsewhere, seeking to increase its influence. The future of Burma, which could have had the inde-

endence it seeks within the Brit-sh Empire, fills that country's riends with some concern. Fissi-arous tendencies throughout the vorld are hindering tranquil pro-ress.

ndia.

With India's tremendous need efore us we rejoice to hear of a Ten year programme for evan-elism." India is a land of 700,000 illages, with 225 distinct languages nd 2,300 castes and sub-castes. This ten-year programme is village-entred. The plan is to enlist one eader for every village, and to each out with the Gospel of Jesus Christ. The aim is to have volun-ary and self-supporting teams. Some essential subjects will have ttention, such as social and educa-ional work, literacy classes (Lau-ach system), agriculture and pub-ic health, and always the preach-ng of the Gospel of Christ, with nd without pictures. To win India or Christ is the great objective. This is a wonderful scheme, and vhere God leads He provides.

The Arab World.

This plays a significant part in he world to-day. The Arab League consists of Egypt, Saudi Arabia, Yemen, Iraq, Syria, Lebanon and Transjordan. Arabic nd Islam bind these countries ogether. But oil and feuds are roublesome factors. Communism xploits their poverty, but oil is uring this. Saudi Arabia's oil oyalties will soon exceed the pre-ent seven million pounds a year. The eyes of the world may well be ocussed on the Middle East, as the yes of the Church ought to be.

Much of the space in the paper-hortened daily Press is filled with ews of secondary importance. Vorld affairs would make a fas-cinating study if dealt with in their relation to the welfare of every man and woman. Their vital interests are directly or indirectly affected in a world which has become a great whispering gallery, where what is said in London can be heard the next minute around the globe.

The Sudan.

This region is as big as the British Isles, France, Portugal, Italy, Spain, Switzerland, Denmark, Norway and Sweden combined. The two branches of the Nile meet at Khartoum, the capital. The population is a medley of tribes and races, with no common uniting factor and politically immature. Egyptian rule in the Sudan when Egypt was a Turkish province was marked by misgovernment, and this ended in the Mahdist rising which Kitchener put down in 1898. Egypt's cry, "Unity of the Nile Valley!" would involve Abyssinia, where the Blue Nile rises. The solution of present claims might be found in an international guar-antee of Nile waters.

Science and Religion.

The Bishop of Croydon, leading a deputation to the Central Ethical Committee of the British Medical Association, gave an exposition of the principles and aims of the Church's Council on Healing, and stated that the subject of healing should be approached from a three-angle aspect—body, mind and spirit. The healing of the whole man was its main concern. In different parts of the country it has already been the custom of doctors and clergy to co-operate. The result of this consultation between the Church's Council and the Ethical Committee of the Brit-ish Medical Association was an

agreement that co-operation between medical practitioners and clergy should be welcomed.

We would like to add a personal opinion from observation and experience in many countries. Doctors who have been trained in a Christian atmosphere have a finer clinical touch than those trained in materialistic or non-Christian colleges. Other things being equal, the Christian doctor is the best doctor, and the patient who enjoys the "peace that passeth understanding" is the most hopeful case.

There is much discussion at present on the subject of miracles. It is much easier to accept the literal Scriptural record of miracles than the ingenious attempts of Bishop Barnes to explain them. Some people say that they do not believe in the resurrection, and yet after denying this fundamental of the faith, "If Christ be not risen then is your faith vain," they claim to be Christians. These same people would not deny the resurrection of the grub from its chrysalis coffin as a beautiful butterfly. They boggle at the mysteries of the Bible, but swallow the mysteries of the breakfast table. Had the discoveries of to-day been prophesied by someone a few centuries ago the prophet would have been stoned, and Science is still only picking up pebbles on the beach!

World Evangelization.

There are several pressing needs that must be met if the task of the Christian Church is to be attempted adequately: one is a study of the material provided by the Committee of Survey and Research. In other words, in some form or another, there should be something equivalent to a Board of Strategy whose advice, if followed, woul go far towards a co-ordination c effort on a world scale.

Another need is a great co operative campaign of evangelisr with a world outlook that woul provide the forces and resources t reach the 1,200 millions of th world's unevangelized, and whic would arouse professing Christian to a sense of their duty to be soul winners.

Finally, there is need for a world wide fellowship of prayer. Th World Dominion Movement i doing its best to create interest i these vital needs. We hope soo to restart our Prayer and Informa tion Bulletin, *World Evangeliz tion.* Its world-president is D Laubach, whose name is univer sally honoured for his great an unique contribution to the cam paign to banish illiteracy.

The following is an extract fror *A Call to Prayer* issued by th Laymen's Movement for a Chris ian World (347, Madison Avenu New York):

> . . . The prayers of sincere me and women can be overwhelmingl powerful.
>
> In this faith, the Laymen's Move ment sent Dr. Frank Laubach t Paris to organize a prayer group a the Peace Conference.
>
> At the same time, prayer grour were organized all over th country.
>
> In this faith also, the Laymen Movement, with the fine co-opera tion of the lay groups of man church denominations, sent D Laubach to twenty-six cities in th U.S. and Canada to tell of h experiences and urge upon h hearers the critical necessity fo prayer. This resulted in reques for over 500,000 prayer cards.

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